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THE  
Ecclesiastical History  
OF THE  
*English* Nation,

From the Coming of

*JULIUS CÆSAR*

Into this Island, in the 60<sup>th</sup> Year before  
the Incarnation of CHRIST,  
Till the Year of our Lord 731.

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Written in *Latin* by Venerable *B E D E*,  
and now Translated into *English* from  
Dr. *Smith's* Edition.

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To which is added, The *L I F E* of the  
Author. Also Explanatory Notes.

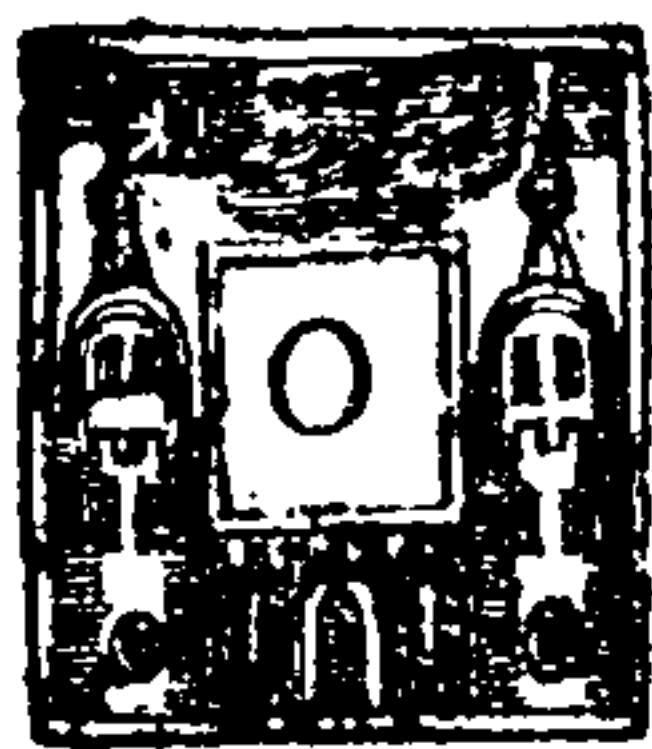
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L O N D O N :

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M DCC XXIII.



THE  
L I F E  
O F  
B E D E.



F the Name of *Bede* were three remarkable Persons, the first a Priest and Monk of *Lindisfarn*, or *Holy Island* ; of whom our Historian speaks with great respect in the 37<sup>th</sup> Chapter of his Book of the Life of *Cuthbert*, the Bishop ; another a Monk contemporary with *Charles the Great* ; between these in Time, and superior to either of them in Character, was the great Luminary of our Nation, of whom we are going to write ; Tho' some have endeavour'd to deprive our Country of the Honour of his Birth, it is with such an Air of direct Falsity

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and Assurance, that as no Men of Sense, or Learning will come into it, so it is not worth time to disprove it, since his own Words direct us to the very Place, which was the Kingdom of the *Northumbrians*, now *Northumberland*, and in that Province of it call'd *Bernicia*, not *Deira*, which extends from *Tees* to *Tweed*, in which Province, had he been born, *Scotland* had as little right to claim the Honour of him, as to claim that Province; which (however) some of their Historians have attempted. In this obscure Corner of the World, then (to use *Malmfbury's* Words) this great Man was born, whence he extended his Learning to the whole. The Village which produc'd him, tho' long since, even long before *Turgot's* Time, gain'd upon by the Sea, was in the Territories of the Monastery of *St. Peter* and *St. Paul*, which were indeed two, one of them standing at *Gyrwy*, on *Lyppum*, on the Banks of the River *Tine*, below the *Capræ Caput*, or *Laetyheved* of the *Saxons*, now *Gates-head*, (opposite to *Newcastle*) and call'd *Jarrow*, which was dedicated to *St. Paul*, the other at *Weremouth* or *Wiranmouth*, near the Mouth of the River *Were*; therefore by *Bede* call'd, *Ad Ostium Vieris*, which River runs through the City of *Durham*, it was call'd by the *Saxons*, *þipamuð*, and now *Monksweremouth*, the Founder of them was one *Benediçt*, furnam'd *Biscop* or *Bishop*, and the Order they profess'd, that of the *Benediçtines*, as appears by the dying Words of their Founder, that they should follow the Rules of the once great Abbat *Benediçt*; and *Alcuinus* in his 49 Ep. to the Monks of *Weremouth*, mentions the same; from which Injun-  
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tions arose such a Love and Harmony among them, that they are call'd but one Monastery, tho' plac'd at a great Distance; however *Malmfbury* came to mistake, in saying they stood opposite one on each side the River *Were*.

The Time of his Birth, is, by most of those who have written his Life, plac'd in the Year of our Lord 677, but *Mabillon*, with more Reason, has plac'd it sooner; for *Bede* finish'd his Ecclesiastical History, *Anno* 731, the same Year *Berctwald*, the Archbishop dy'd, as appears at the End of his Epitome, and soon after, in the same Place, he tells us, that from the Time of his taking Priest's Orders to his 58 Year of Age, he had continu'd writing, &c. so that from that, if we look backward 58 Years, it will bring the Time of his Birth to the Year 673, four Years sooner than the common Computation. This hapned in the fifteenth Year of the Reign of *Ecgfrid*, King of the *Northumbrians*.

His Parents we have no Account of, tho' *Simon Dunelm*, from *Turgot*, tells us, they were of no great Character in the World; but whether they were or no is not material, since they took care for the Education of their Son in Learning and Piety, which they did by committing him very early, even at the seventh Year of his Age, to the Abbat *Benedict* or *Biscop* beforemention'd, to be brought up in his Monastery. This *Biscop* was a Man of extraordinary Learning and singular Piety; he was a Man, tho' Noble by Birth, in-

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defatigable in the Pursuit of Learning, and improving his Country, in order to which he travell'd several Times, and introduc'd not only foreign Literature, but foreign Arts, into our Land, being the first who brought over Mason's and Glasiers. Travelling several times to *Rome*, and being intimate with Pope *Agatho*, he was much taken with the Liturgy of the *Roman Church*, and their Manner of Singing and Chaunting, for till then the *Gallican* or *Mozarabick* Liturgy was us'd in *Britain* and *England*, as appears by *Augustin's Questions*. Under the Care of this Man, *Bede* was educated in the Monastery of *Weremouth* for some Time, where beside the Example of so great a Master, he had the Advantage of a large and curious Library which *Biscop* brought into *England*: how long he continu'd in this Monastery he has not inform'd us, but from being under his Care, he was afterwards remov'd to the Care of *Ceolfred*, Fellow Traveler with *Biscop*, nor inferior to him in Character; he was then Abbat of *Girwy* or *Jarrow*, which Monastery, *Mr. Camden*, from a mistaken Inscription, thinks he founded. In this Monastery of *Jarrow* he prosecuted his Studies, and made no small Progress under the finishing Hand of such a Tutor; altho' he had several other Instructors; as one *Trumberct*, a Brother of his Monastery, who had been Scholar to *St. Cedd* the Bishop, as his Instructor in Divinity. And in the Knowledge of the *Greek Tongue*, of which he was a Master, as appears by his *Ars Metrica*, his Translation of the Life of *Anastafius*, &c. he was instructed by the Archbishop *Theodore*, a *Greek* by Birth, and

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and the great Planter of that Language in our Country, being assisted by the Abbat *Adrian*; for which End they travell'd to several Parts of *England*, and by their Instructions that Language grew as familiar to some of their Scholars as their native Tongue, which he instances in the Case of *Tobias*, Bishop of *Rocheſter*, and others; to these Preceptors we may add *John* the *Arch-Chaunter*, brought over by *Biscop*, who instructed him in singing in the Church; and others add *John*, the Archbishop, of whom hereafter.

About the 19<sup>th</sup> Year of his Age, viz. 691. he was ordain'd Deacon by Bishop *John*, at the Command (*jubente*) of the Abbat *Ceolfred*; this *John* was Bishop of *Hagulfſtad*, now *Hexham* in *Northumberland*, in whose Diocese those Monasteries then were, (for the Bishoprick of *Durham*, in which Territories they now stand, was not then erected.) This is that famous *John*, Surnamed of *Beverly*, of whom he has given us such an Account in his History. This Ordination, though earlier than the Church allows, shows that there were some extraordinary Qualifications in the Person, which could influence them to recede from a general Canon. From this Time he continued constantly in his Studies, till the Age of thirty Years, when he was ordain'd Priest by the aforesaid Bishop *John*; the Version of King *Elfrid* calls him *Mærr ppeort*, *Mass Priest*, his Employment being daily to sing in the Church; and now at the Intervals between his Duty and the Offices and Employments of the Monastery, which, by the way, were numerous, as well as laborious, for himself instancing, *Biscop* the

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Founder,



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Founder, says, He, like the rest of the Brothers, to winnow the Corn, and thrash it, to give Milk to the Lambs and Calfs, in the Bakehouse, in the Garden, in the Kitchen, and in the other Employments of the Monastery, chearful and obedient, delighted to exercise himself. He began to apply himself to Writing, incited thereto by the Bishop *Acca* of *Hagulstad*, (in whose Diocese he was,) as appears by an obliging Epistle from that Prelate to him, prefix'd to his Annotations upon *St. Luke*. Besides the Study and writing Comments on the Scriptures, he treated on several Subjects, on *History*, *Astrology*, *Orthography*, *Rhetorick* and *Poetry*; in the latter of which he was no small Master, as appears by what he has left us on the *Life of St. Cuthbert*, and some Places in his *Ecclesiastical History*; he wrote likewise two Books of the *Art of Poetry*, which are not now extant; a Book of *Hymns*, and another of *Epigrams*. Thus this studious and venerable Man employ'd all that little Time he could save from the Call of his Duty, in improving the Souls and Understandings of Men; which he did not only to Mankind in general, but more particularly to those Pupils immediately under his Care; which were no less than 600, the Number of the Brothers of that Convent. Of these, several by the Influence of his Teaching, came to make considerable Figures in the World, as *Eusebius* or *Hucethbert* to whom he wrote his Book *De ratione temporum*, and his Interpretation on the *Apocalypse*, who was afterwards Abbat of *Were-mouth*. *Cuthbert*, call'd likewise *Antonius*, to whom

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whom he wrote his Book, *De Arte Metrica*, who succeeded *Huethbert*, and was afterwards Abbat of *Jarrow*: This Man wrote of his Master's Death, of which hereafter. *Constantine*, to whom he wrote his Book *De divisione numerorum*, and *Nothelmus*, then Priest at *London*, and afterwards Archbishop of *Canterbury*, to whom he wrote, *Lib. xxx Questionum in Libros Regum*, to which we may add several in other Monasteries, and some have join'd *Alcuinus*, afterwards Preceptor to *Charles the Great*.

Thus was the Time of that excellent Man employ'd in doing good to Mankind, seldom or never moving beyond the Limits of his own Monastery, and yet in the dark Cloyster of it surveying the whole World, and dispensing to it the Gifts intrusted to him; it seems not a little surprizing, that one who had scarce mov'd farther than the Place of his Nativity, should so accurately describe those at Distance, and describe them so particularly, no less familiarly than if he had resided upon the Spot, and been a Spectator of the Affairs there acted. But this Wonder will cease when we consider the great Esteem in which he was held, which occasion'd curious and learned Men to flock from all Parts to visit him; and the Exactness of oral Accounts receiv'd from them. Nor need we wonder at this Esteem shown him by our own Nation, since Foreigners, and those the greatest of that Age, courted his Acquaintance, particularly Pope *Sergius* sent him an earnest Invitation to come to *Rome*, as appears by a Letter which *Malmsbury* has given us. The learned *Spelman* tell us he was actually there, and seeing this Inscription which none could under-

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derstand, P P P. S S S. R R R, F F F. he thus interpreted it, *Pater Patriæ Perditus est, Salus Secum Sublata est, Ruit Regnum Romæ, Ferro Flamma Fame*; whereupon the Senate decreed him *venerable*. But this Account of that Title is as trifling and ridiculous, as that of the *Angels* writing it in his Epitaph. I shall therefore pass it over as a direct Fable; since it is certain that *Bede* was not at *Rome*, himself telling us, that he never stirr'd out of his Monastery, that is, not upon any remarkable Journey; and as *Baronius* observes, if he had been at *Rome* himself, there had been no Necessity for *Neothelmus* undertaking a Journey to search the Archives there. Some I know have doubted the Authority of the Invitation, and question whether *Bede* was in Priest's Orders at the Time of *Sergius's* Death, and if not, consequently could have writ nothing to deserve that notice; but whether true or no, is not worth while to enquire. However, *Bede* may be said to be no Traveller, and his own Account allow'd as to his secluded Life; yet it is certain, he sometimes made Excursions and Visits to other Places; and particularly to the Monastery at *York*, where he went and staid some Weeks with *Egbert*, a young Nobleman, Nephew to *Ceolulph* the King, who was there a Student, and afterwards Archbishop of *York*; but those Visits, as himself says, in a Letter to him, were employ'd in learned Converse and Instruction. It is not improbable that he might sometimes likewise pay Visits to the Court; for *Ceolu'ph*, King of the *Northumbrians*, in one of whose Provinces, *i. e.* *Bernicia*, *Bede* lik'd, was himself a Man of singular



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singular Learning, and a very great Encourager of it in others ; and for our *Bede*, had, doubtless, an extraordinary Respect, as appears by his Request to him to write the *Ecclesiastical History*, and the other, submitting the Papers to his Perusal. That Prince was not only a Lover of Learned Men in general, but especially of that Part of them, who led a Monastical Life, infomuch that about three Years after *Bede's* Death, he resign'd his Crown, and became a Monk at *Lindisfarn*.

It was at the Request of this Prince that he began his *Ecclesiastical History* of this Nation, as he had found it set down by others, or receiv'd it from the Traditions of his Contemporaries. Bishop *Nicholson* believes, from some Passages in *Bede*, that other Persons had before his Time treated of the *Ecclesiastical* Affairs of this Nation, and whom he had follow'd, of which there seems no room to doubt, and I believe we may reckon among them, the old Book of *St. Alban's*, Life of *St. German*, Epistles of Pope *Gregory*, *Florus*, the *Martyrology*, &c. As to civil Transactions, he has follow'd *Gildas* and *Marcellinus* ; and in Geographical and Natural Accounts, *Pliny* and *Orosius*, the latter of which he has transcribed in some whole Chapters. As to the Affairs of his own Time, he has told us to whom he was indebted for them. *Bede* seems by his manner of Writing, to have been a Man of a simple and unaffected Piety, of great Probity of Manners, of singular Modesty and Humility, as appears by some of his Letters, of indefatigable Industry in doing good, and strict Enquiry into the Matter he has related. As his Life was a retir'd Confinement

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finement, much Action cannot be expected from one who seldom or never mov'd out of his Cloyster; but his being Exemplary, and of a Piece with his Practice and Character, take from one of his Scholars, who was an Eye-witness of it.

“ To his most beloved in CHRIST, Fellow  
“ Reader *Cuthwin*, *Cuthbert* his Schoolfellow,  
“ eternal greeting in our Lord. I very willing-  
“ ly receiv'd the small Present you sent me,  
“ and with much Satisfaction read the Letters  
“ of your devout Erudition; wherein I found  
“ that Masses and Holy Prayers are diligently  
“ celebrated by you for the beloved of God,  
“ our Father and Master, *Bede*, wherefore it  
“ is more pleasing, for the Love of him, (ac-  
“ cording to my Capacity) in a few Words to  
“ relate, in what manner he departed this  
“ World, understanding that you also desire and  
“ ask the same. He was much troubled with  
“ a Distemper of short Breathing, yet without  
“ Pain, before the Day of our Lord's Resurrecti-  
“ on, that is, about two Weeks; and thus he af-  
“ terwards led his Life chearful and rejoicing,  
“ giving Thanks to Almighty God every Day  
“ and Night, nay, every Hour, till the Day of  
“ our Lord's *Ascension*, that is, the seventh of  
“ the *Kalends* of *June*, and daily read Lessons  
“ to us his Disciples, and whatsoever remain'd  
“ of the Day, he spent in singing of Psalms;  
“ he also pass'd all the Night waking in Joy  
“ and Thanksgiving, unless a short Sleep pre-  
“ vented it; but awaking he presently repeat-  
“ ed his wonted Exercises, and ceas'd not to  
“ give Thanks to God with Hands expanded.  
“ O truly happy Man! He sang the Sentence  
“ of

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“ of St. Paul, the Apostle, *It is dreadful to fall*  
“ *into the Hands of the living God*, and much  
“ more out of Holy Writ; and being learned  
“ in our Verses, he said some Things also in  
“ our Tongue, that is, the *English*, for then  
“ likewise putting the same into *English*, he  
“ said, *No Man is wiser than is requisite, to con-*  
“ *sider before the necessary Departure*; that is,  
“ before the Soul departs from hence, what  
“ Good or Evil it has done, and how to be  
“ judg’d after the Departure. He also sang  
“ Antiphons according to ours and his Custom,  
“ one of which is, *O glorious King, Lord of*  
“ *Powers, who triumphing this Day, didst ascend*  
“ *above all the Heavens; do not forsake us*  
“ *Orphans; but send down the promis’d Fa-*  
“ *ther’s Spirit of Truth upon us.* Hallelujah.  
“ And when he came to that Word, *do not for-*  
“ *sake us*, he burst out into Tears, and wept  
“ much, and an Hour after he began to repeat  
“ what he had commenc’d, and we hearing it,  
“ griev’d with him. By turns we read, and by  
“ turns we wept, nay, we always read with  
“ Tears. In such Joy we led the Days of *Lent*,  
“ till the afore said Day; and he rejoiced much,  
“ and gave God Thanks, because he had de-  
“ serv’d to be so infirm. He often said and  
“ repeated, *That God scourges every Son he re-*  
“ *ceives*; and much more out of the Scripture;  
“ as also the Sentence of St. *Ambrose*, *I have*  
“ *not liv’d so as to be asham’d to live among you;*  
“ *nor do I fear to dye, because we have a good*  
“ *God.* During these Days he labour’d to com-  
“ pose two Works well worthy to be remem-  
“ ber’d, besides the Lessons we had from him,  
“ and singing of Psalms; viz. he translated  
“ the



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“ the Gospel of St. *John* into our own Tongue,  
“ for the Benefit of the Church, and some Col-  
“ lections out of the Book of Notes of Bishop  
“ *Isidorus*, saying, *I will not have my Lads read*  
“ *a Falshood, and to labour herein after my Death,*  
“ *without any Advantage.* When the Tuesday  
“ before the *Ascension* of our Lord came, he  
“ began to be more vehemently distemper’d in  
“ his Breath, and a small Swelling appear’d in  
“ his Feet; but he pass’d all that Day plea-  
“ santly, and dictated, and now and then a-  
“ mong other Things, said, *Go on quickly, I*  
“ *know not how long I shall hold out, and whether*  
“ *my Maker will soon take me away.* But to us  
“ he seem’d very well to know the Time of  
“ his Departure; and so he spent the Night  
“ waking in Thanksgiving; and the Morning  
“ appearing, that is, *Wednesday*, he order’d we  
“ should speedily write what we had begun;  
“ and this done we walk’d till the third Hour  
“ with the Relicks of Saints, according to the  
“ Custom of that Day. There was one of us  
“ with him, who said to him, *Most dear Ma-*  
“ *ster, there is still one Chapter wanting: do you*  
“ *think it troublesome to be ask’d any more Questi-*  
“ *ons?* He answer’d, *It is no Trouble. Take*  
“ *your Pen, and make ready, and write*  
“ *fast.* Which he did, but at the ninth Hour  
“ he said to me, *Run quickly and bring the Priests*  
“ *of our Monastery to me.* He spoke to every  
“ one of them, admonishing and intreating  
“ that they would carefully say Masses and  
“ Prayers for him, which they readily promis’d;  
“ but they all mourn’d and wept, especially  
“ because he said, *They should no more see his*  
“ *Face in this World.* They rejoic’d for that  
“ he

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“ he said, *It is Time that I return to him who*  
“ *form'd me out of nothing : I have liv'd long ;*  
“ *my merciful Judge well foresaw my Life for me,*  
“ *the Time of my Dissolution draws near ; for I*  
“ *desire to be dissolv'd and be with CHRIST.*  
“ Having said much more, he pass the  
“ Day joyfully till the Evening ; and the a-  
“ bovemention'd Boy said, *Dear Master, there*  
“ *is one Sentence not yet written.* He answer'd,  
“ *Write quickly.* Soon after the Boy said, *The*  
“ *Sentence is now written.* He reply'd, *Well,*  
“ *you have said the Truth. It is ended. Receive*  
“ *my Head into your Hands, for it is a great*  
“ *Satisfaction to me to sit facing my holy Place,*  
“ *where I was wont to pray, that I may also sit-*  
“ *ting call upon my Father, and on the Pavement*  
“ *of his little Place singing, Glory be to the Fa-*  
“ *ther, and to the Son, and to the Holy Ghost.*  
“ When he had nam'd the Holy Ghost, he  
“ breath'd his last, and so departed to the  
“ Heavenly Kingdom. All that beheld the  
“ Blessed Father's Death, said, *they had never*  
“ *seen any other expire in so much Devotion and*  
“ *Tranquility.* For as you have heard,  
“ as long as his Soul continu'd in his Body,  
“ he never ceas'd with his Hands to give  
“ Thanks to the true and living God, saying,  
“ *Glory be to the Father,* and other Spiritual  
“ Expressions, with his Hands expanded.  
“ Know this, most dear Brother, that I could  
“ say much of him, but the Want of Eru-  
“ dition in my Tongue shortens my Dis-  
“ course.

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However I think, God willing, shortly to  
write more of him, which I saw with my Eyes,  
and heard with my Ears.

*Crystallus patriæ, gregis astrum, lumen avorum,  
Laus juris, bajulus legis, honorque jacet.  
Beda datus sacris, gravitate senex, puer annis,  
Devotæ mentis æthera thure replet.  
Discit, scrutatur divina, docet, meditatatur  
Hujus cura Deo reddere vota fuit.  
Justitiæ sedes, virtutum regia, casus  
Illecebræ, gladius lubrica carnis arans.  
Ense pio verbi confratrum casta tuetur,  
Ne CHRISTI miles hoste ruente ruat.  
Non invasit eo presente penuria mentes:  
Esurie læsis pascua læta fuit.  
Hujus in Ecclesia nardus respirat odorem,  
Et circumfusos mulcet odore bono.  
Hic dum subtrahitur cæco carbunculus orbi,  
Orbis damna ferens munere lucis eget.  
Vellere deposito superum comitatur ovile,  
Cui merces operis vita beata Deus.*

(Light,  
His Country's Gem, Flock's Guide, our Fathers  
Laws Friend, and Honour, the renown of Right.  
Bede, sent for pious Ends, who, while a Child,  
Was grave, and Heaven with pious incense fill'd.  
Whose earliest Vow to God, whose constant Care  
Was Learning, reading Scripture, Preaching,  
(Pray'r,  
The place of Justice, Virtue's Realm, the Seat  
Of sweet attraction, treach'rous Lusts defeat,  
By Gospel Arms, long practis'd to defend  
His Chastity against the dangerous Fiend;  
Who



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Who ne'er upon his Abstinence could steal :  
With Hunger spent, he made his joyful Meal.

(breaths,  
Here, in this Church, this pleasing Spikenard  
And all around refreshing Scents bequeaths.  
But now from the benighted World he's gone,  
'The World benighted does its Light bemoan:

(Herd,  
While he, new cloth'd, joins with the heavenly  
And leads a Life of Bliss for his Reward.

*Bede* as is before mention'd, dy'd on the  
*Wednesday*, being the Day of the *Ascension*,  
which happen'd in the 7<sup>th</sup> Year of the Reign  
of *Ceolulph*, and of our Lord 735, in the 62<sup>d</sup>  
Year of his Age, according to *Mabillon*, but  
according to the common Computation, in  
the 59<sup>th</sup>, he was buried by the Brothers of  
his House in the South Porch of the Church  
of *Farrow*, which was dedicated to him, upon  
whose Grave some ancient Writing gives us  
this Epitaph, unworthy of him.

*Presbyter hic Beda requiescit carne Sepultus*  
*Dona CHRISTI animam in cœlis gaudere per ævum,*  
*Digne illi Sophia debriari fonte cui jam*  
*Suspiravit ovans intento semper amore.*

*In English thus :*

Of *Bede* the mortal Part here buried lies,  
But his Immortal's blest amidst the Skies :  
He well deserv'd to drink of Wisdom's Spring,  
Who glow'd with Praises of his heavenly King.

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Soon after his Death his Name began to spread, and grew sacred all over the Christian Church, *Boniface* the Pope, calls him in one of his Epistles, *The Candle of the English Church*, *Lucius* his Successor calls him, *Bede of blessed Memory*, and *blessed Father*, and sent a Vest of Silk (*Holosericam*,) to his Reliques, which Vestments, however common now, were then Presents for Princes, and their Drefs as appears by some Orders of Senate for regulating the Use of that Habit. He was likewise esteem'd a Saint, and had that Title given him, and an Altar erected to his Honour, in the Monastery of \_\_\_\_\_ in the 9<sup>th</sup> Century And in the Missal done into Meter by *Hartiman* in the same Century, his Memory is thus jointly celebrated.

*Pachunius, Beda, Attala, Pasnuitius.*

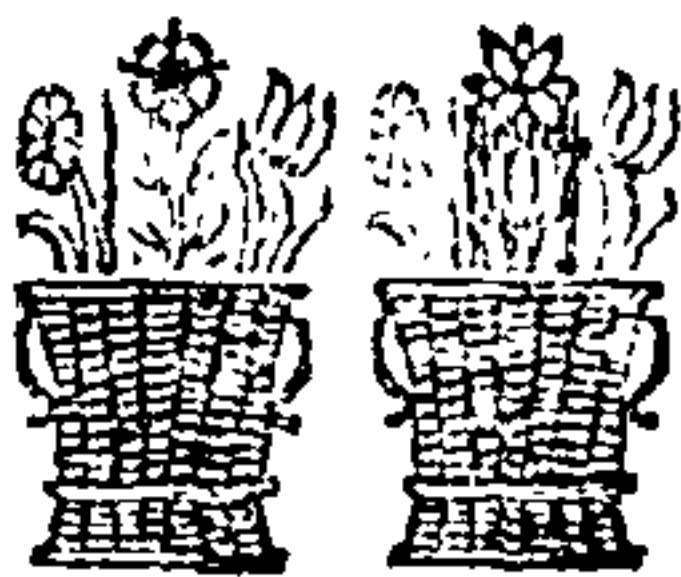
While he rested at *Jarrow*, great Resort was made to his Grave, and particularly one *Elfred* a Priest of *Durham* in the beginning of the eleventh Century, came yearly on the Day of his Death, and spent it in watching and Prayer at his Tomb; and such a Veneration had he for him, that he took away privately his Bones, and carried them with him to *Durham*, and being ask'd by his Friends, where they lay, he reply'd, *no one knows so well as myself*; and after being press'd by them, gave this Answer, *Believe me, my beloved Brothers, and be assur'd, that the same Chest that contains the most Holy Body of St. Cuthbert, our Father, holds likewise that of the venerable Doctor and Monk Bede.*

In

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In the Year 1054, when St. *Cuthbert* was remov'd, the Bones of *Bede* were found in the same Chest, ty'd in a little linnen Bag, as appears by the History of the Translation of *Cuthbert*, the Bishop; and afterwards *Bede's* Bones were put by themselves in a wooden Box.

In the Year 1154, *Hugh*, Bishop of *Durham*, built a Shrine of pure Gold, and the finest Silver richly enchaft with Jewels, in which he placed the Bones of *Bede*, with the Relicks of other Saints, as *Turgot* tells us in his Appendix; but this Shrine was demolish'd by Order of *Hen. VIII.* However *Spede* tells us, that in his Time there was a Tomb of Marble in the West Part of the Church, of which Part then remain'd, notwithstanding which, the *Monasticon* says, his Bones were at *Glastonbury*, with those of Bishop St. *Esterwinus*, *Sigfrid* and *Herbert*, Abbots of *Weremuth*. Among other Reliques they shew'd, at *Durham*, the Coat of *Bede*.



# The LIFE of

The Inscription over *Bede's* Tomb  
in the Chapel of the Virgin Ma-  
ry, hanging there in a Table.

B E D A

*Dei famulus & Presbyter*

*Vir non minus sanctitate quam Scientia*

VENERABILIS

*hic jacet,*

*qui natus in territorio Monasterii*

*Girwycensis quod nunc Jarrow dicitur*

*Cum esset annorum septem datus est Abbati Benedi-  
cto, & deinde Ceolfrido ibidem educandus,  
cunctumque ex eo vitæ tempus in ejusdem Mona-  
sterii habitatione peragens, omnem meditandis,  
Scripturis operam dedit atque inter observantiam  
Disciplinæ regularis & quotidianam cantandi  
in Ecclesia curam.*

*Semper*

*aut discere, aut docere, aut scribere  
solebat.*

*Decimo nono autem vitæ suæ anno Diaconatum,  
& tricesimo Presbyteratum, utrumque a JO-  
HANNE BEVERLACO Archiepiscopo Eborac  
suscepit.*

VIR OMNI LAUDE MAJOR

*De quo doctissimi illorum temporum homines  
hoc Elogium protulerunt*

*Anglum in extremo orbis angulo natum*

*Ingenio suo universum orbem superasse,*

*Quippe qui omnium pene scientiarum & universæ  
Theologiæ Arcana penetravit, sicut opera ejus  
& volumina multa orbi Christiano notissima  
abunde testantur*

*Quæ*



## *Venerable Bede.*

*Quæ etiam illo adhuc vivente tanti nominis erant  
& Auctoritatis ut ex ejus Homiliis multa sa-  
cris lectionibus sunt addita, ubique in Ecclesiastico  
Officio publice & solenniter recitata.*

*Constat eum aliquando Discipulos habuisse celebra-  
tissimos præclara paulo post Ecclesiæ lumina  
ALCUINUM Caroli magni Regis Præcepto-  
rem, & CLAUDIUM atque CLEMENTEM qui  
primi Lutetiæ docuerunt & Galliam bonis Artibus  
illustrarunt.*

*Obiit in Monasterio Girwicensi, A.D. DCCXXXIII.  
Ætat. suæ LIX. Die quo Ascensionis Domini  
memoria celebratur,*

*& ibidem sepultus fuit :*

*Sed postea huc Dunelmum primo cum capite Regis  
OSWALDI & Corpore S. CUTHBERTI.*

*Deinde in ista Galilea & feretro per HUGONEM  
Episcopum constructo Ossa ejus sunt translata.*

*Epitaphium de eodem istud circumfertur.*

*Hic jacent in fossa BEDÆ VENERABILIS Ossa.*

*In English, thus :*

**B E D E**

A Servant of God and Priest,  
A Man for his Piety and Learning equally  
Venerable  
lies here,

Who was born in the Territories of the Mona-  
stery of Girwy, which is now call'd *Farrow*.

When he was of the Age of seven, he was  
deliver'd to the Care of the Abbat *Benedict*,  
and afterwards to *Ceolfrid*, there to be edu-  
cated, and all the Time of his Life after,  
dwelling in the same Monastery, his whole  
Study he bent to meditate on the Scriptures,

## *The LIFE of*

and the Time between the Observance of his regular Discipline, and the Care of daily singing in the Church, he was wont always either to learn or to teach, or to write. The nineteenth Year of his Life he took the Order of Deacon, and the thirtieth, that of Priest, both from the Hands of St. *John of Beverly*, Archbishop of *York*, a Man superior to all Encomium, of whom the learned Men of those Times publish'd this Elogium. An *Engishman* born in an obscure Corner of the World, by his Knowledge enlighten'd the whole Universe, for he search'd the Treasures of all Divine and Humane Learning, as those voluminous Works of his so well known to the greatest Part of the Christian World, abundantly testify ; which also were of such Character in his Life-time, that out of his Homilies many sacred Readings are added, and every where publickly and solemnly used in the Offices of the Church: He had several Scholars of celebrated Characters, and who shortly after became bright Luminaries of the Church. *Alcuinus* Preceptor to the Emperor *Charles the Great*, and *Claudius*, and *Clemens*, who first taught at *Paris*, and enlighten'd *France* with the Knowledge of useful Literature. He died in the Monastery of *Girwy*, *An. Dom.* DCCXXXIII, in the LIX Year of his Age, on the Day in which our Lord's Ascension is celebrated, and was there buried ; but after some Time his Bones were brought here to *Durham*, first with the Head of *Oswald* the King, and the Body of St.

*Cuth-*



## *Venerable Bede.*

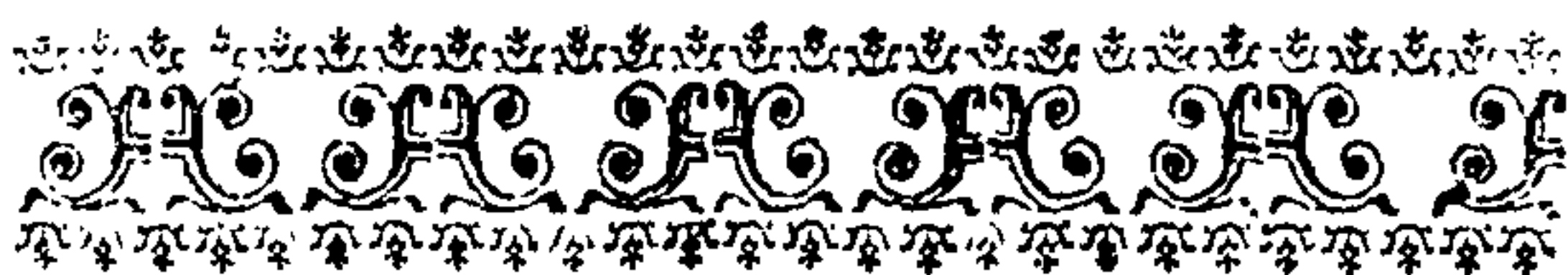
*Cuthbert*, and then plac'd in a Shrine by  
*Hugh* the Bishop. His Epitaph is said to  
be thus :

*Hic jacent in fossa Bedæ venerabilis ossa.*

Here lie ingrav'd the Bones of Reverend *Bede*.



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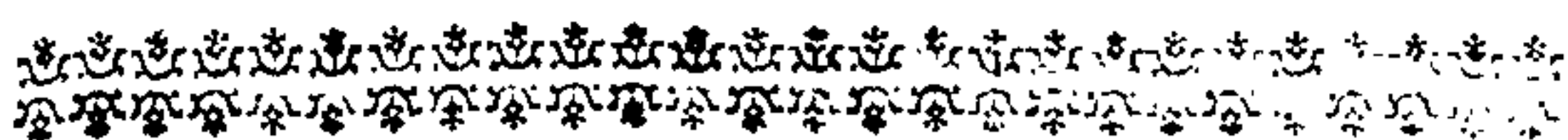
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# The Saxon Heptarchy.

Kingdom of East Saxons	contains	Essex, Middlesex, and part of Hertfordshire.
West Saxons.		Cornwal, Devonshire, Dorset- shire, Somersetshire, Wilt- shire, Hampshire, and Berkshire.
East Angles		Norfolk, Suffolk, Cambridge- shire, and Ile of Ely.
Northumbrians		Lancashire, Yorkshire, Bishop. of Durkam, Cumberland, Westmoreland, Northum- berland, and Scotland, to the Fritb of Edinburgh.
South Saxons.		Sussex and Surrey.
West Saxons.		Gloucestershire, Herefordshire, Worcestershire, Warwick- shire, Leicestershire, Rut- landshire, Northamptonshire, Lincolnshire, Huntingdon- shire, Bedfordshire, Buck- inghamshire, Oxfordshire, Staffordshire, Derbyshire, Shropshire, Nottinghamshire, Chester, and the other part of Hertfordshire.
		The County of Kent.



*BOOKS Sold by* THO. MEIGHAM,  
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BOOKS



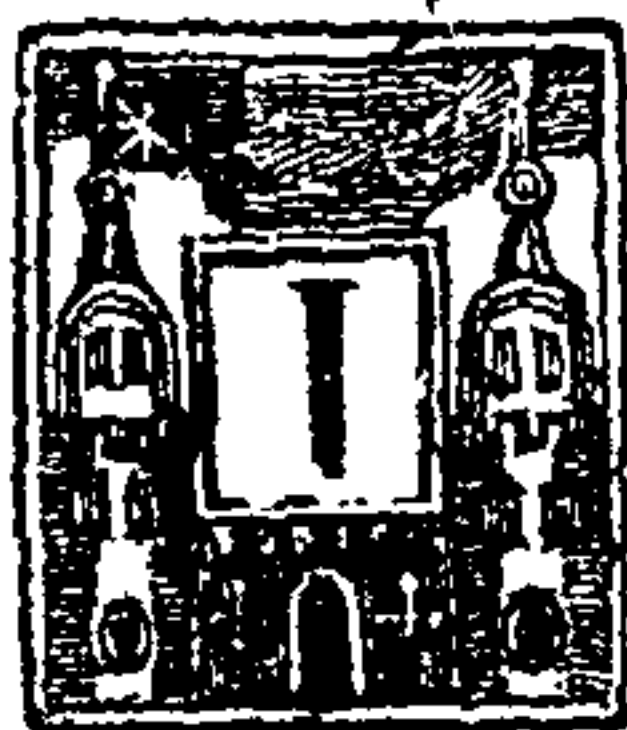
TO THE

Most Glorious King

<sup>a</sup> CEOLWULPH,

B E D E

The Servant of Christ, and Priest.



*FORMERLY, at your Request, most readily transmitted to you the Ecclesiastical History of the English Nation, which I had newly publish'd, for you to read, and give it your Approbation; and do now send it again to be Transcrib'd, and more fully consider'd at Leisure. And I sufficiently commend*  
 B *your*

---

<sup>a</sup> Ceolwulph or Ceolulph, King of the Northumbrians, & Prince of no small Learning, and an encourager of learned Men, he resign'd his Kingdom to his Son three Years after Bede's Death, and became Monk at Lindisfarn, where he died in the Year 740. There were two others of this Name, one King of the East-Saxons; the other of the Mercians.



## The Epistle Dedicatory.

*your Studiosness, through which you not only diligently give ear to bear the Words of the Holy Scripture, but also industriously take care to become acquainted with the Actions and Sayings of former Men of Renown, especially of our own Nation. For if History relates good Things of good Men, the attentive Hearer is excited to imitate that which is good; or if it mentions ill Things of wicked Persons, nevertheless the religious and pious Hearer or Reader, shunning that which is hurtful and perverse, is the more earnestly excited to perform those Things which he knows to be good, and worthy of God. The which you also being deeply sensible of, are desirous that the said History should be more fully made familiar to yourself and to those over whom the Divine Authority has appointed you Governor, through your general care of their good. But to the end that I may remove all occasion of doubting of what I have written, from you, magnanimous King, or other Readers or Hearers of this History, I will take care briefly to intimate from which Authors I chiefly learnt the same.*

*The most Reverend Abbat <sup>b</sup> Albinus, a Man in all respects most Learned, was the first Promoter and Assistant in this small Work: He having been*  
In-

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<sup>b</sup> Albinus, an Englishman, and the first of that Country, that was Abbat of St. Austin's near Canterbury, he was Disciple to Adrian, the Abbat, and Theodore the Archbishop; was famous for his Knowledge in Greek and Latin, and dy'd Anno 723. He has been confounded with Flaccus Albinus or Alcuinus by Baronius, Leland, and others; whereas he liv'd the Age after the other, and dy'd Abbat of Tours in the Year 804. Bede wrote to this Albinus an Epistle, *De auxilii accepti Beneficia*.

# The Epistle Dedicatory.

3

*Instructed in the Church of Canterbury by Archbishop<sup>c</sup> Theodore of blessed Memory, and the Abbat<sup>d</sup> Adrian, Men venerable and most Learned, transmitted to me by<sup>e</sup> Nothelmus, the Religious Priest of the Church of London, either in Writing, or by word of Mouth of the same Nothelmus, all that he thought worthy of Memory, that had been done in the Province of Kent, or the Parts adjoining to it by the Disciples of the blessed Pope Gregory, as he had learnt the same either from written Records, or the Tradition of his Ancestors. The same Nothelmus afterwards going to Rome, having, with leave of the present Pope Gregory, search'd into the Archives of the Holy Roman Church, found there some Epistles of the Holy Pope Gregory, and other Popes; and returning home, by the Advice of the aforesaid most Reverend Father Albinus, brought them to me, to be inserted into our History. Thus we learnt what we were to make publick from the beginning of this Volume, till the Time when the English Nation receiv'd the Faith of CHRIST, from the Writings of*

B 2 our

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<sup>c</sup> *Theodore, a Greek, sent over by Pope Vitalian, was Archbishop of Canterbury. Of him Bede has treated in his fourth and fifth Books.*

<sup>d</sup> *Adrian, Colleague with Theodore, was Abbot of St. Austin's, dy'd there, 723. and was afterwards canoniz'd.*

<sup>e</sup> *Nothelmus was born at London, he was Priest of St. Paul's, afterwards Monk of Canterbury, and Archbishop thereof two Years after Bede's Death. He wrote (according to Pits p. 141.) one Book of the Life of St. Augustin, one Book of his Miracles, one of his Translation, which he undertook at the Instance of Bede and Alcuinus his Scholar; he likewise wrote one Book of Epistles to Bede, and dy'd Ann. 739.*

## The Epistle Dedicatory.

our Predecessors, collected here and there ; but from that Time till this present, we learnt what was transacted in the Church of Canterbury, by the Disciples of St. Gregory, or their Successors, or under what Kings the same hapned, through the Industry of the aforesaid Abbat Albinus : Northelmus handing the same as has been said ; who also partly acquainted me with some things relating to the Prelates, from whom, or under what Kings the Province of East-Saxons, and of the West, as also of the East-Angles, and of the Northumbrians, receiv'd the Grace of the Gospel. In short, I was chiefly encourag'd to make bold to undertake this Work by the same Albinus's Persuasions. In like manner, Daniel, the most Reverend Bishop of the West-Saxons, who is still living, communicated to me in writing some Things relating to the Ecclesiastical History of that Province, and the next adjoining to it of the South-Saxons, as also of the Isle of Wight. How the Province of the Mercians was brought to the Faith of CHRIST, which they knew not before, and how that of the East-Saxons recover'd the same, after having expell'd it, by the Ministry of Cedd and Ceadda, the Religious Priests of CHRIST, and how those Fathers liv'd and dy'd, we diligently learnt from the Brethren of the Monastery, which was built by them, and is call'd Lestingae. What the Ecclesiastical Transactions were in the Province of the East-Angles, was partly made known to us from the Writings and Tradition of our Ancestors, and partly by Relation of the most Reverend Abbat Esius. What was done towards promoting the Faith of CHRIST, and the Sacerdotal Succession in the Province of Lindsey, we had either from the Letters of the most Reverend Prelate



# The Epistle Dedicatory.

5

*Prelate<sup>f</sup> Cynebert, or by word of Mouth from other faithful Persons. But what was acted throughout the several Parts of the Church in the Province of the Northumbrians, from the Time when they receiv'd the Faith of CHRIST till this present, I receiv'd not from any any one indifferent Author, but by the faithful Testimony of innumerable Witnesses, who might know or remember the same; besides what I had of my own Knowledge. Wherein it is to be observ'd, that what I have written, either in this Volume, or in the little Book of his Actions, concerning our most Holy Father, and Bishop & Cuthbert, I partly took from those Things I found written of him, by the Brethren of the Church of<sup>h</sup> Lindisfarn, implicitly giving faith to the History I read; but diligently took care to add such things as I could myself have Knowledge of by the most certain Attestation of faithful Men. And I humbly intreat the Reader, that if he shall in this that we have*

B 3

*written*

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<sup>f</sup> *Cynebert* or *Cimberty*, was first Monk, and afterwards Bishop of *Lincoln*, he is said by *Bale* and *Pits* to have written *Annals*; but I suppose they had no Authority for it but this mention *Bede* makes of him, which was enough for them.

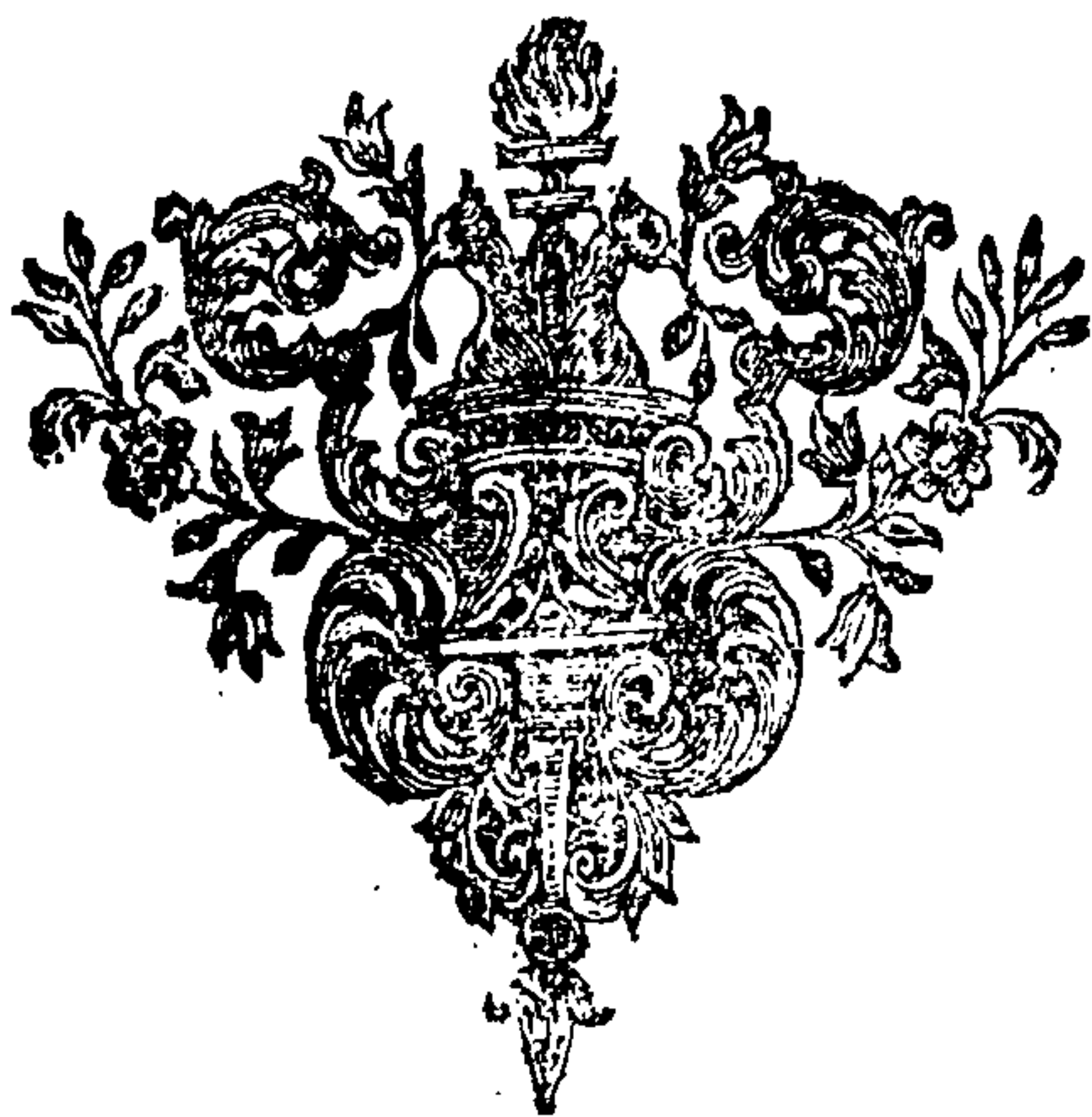
<sup>g</sup> *Cuthbert*, Bishop of *Hagulfstad* and *Landisfarn*, his Life *Bede* wrote first in Heroick Verse, and afterwards in Prose, as it is now among his Works.

<sup>h</sup> *Landisfarn* is a small Island in *Northumberland*, call'd likewise by the Saxons, *Lindisfarn*, from the River *Linde* which surrounds it; it is now call'd *Holy Island*. Here stood a Monastery in *Bede's* Time, which was afterwards destroy'd by the Danes.

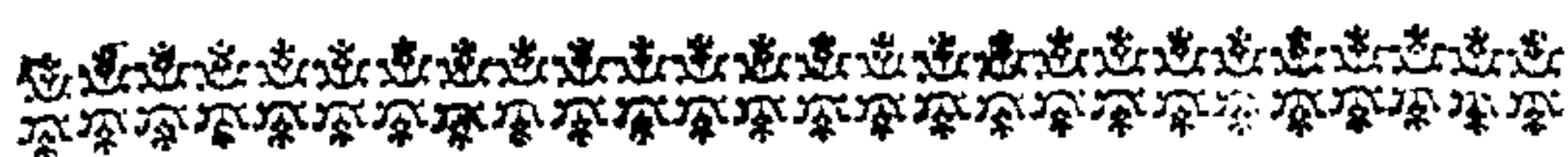


## The Epistle Dedicatory.

*written find any thing not deliver'd according to the Truth, he will not impute the same to me, who, as the true Rule of History requires, have labour'd sincerely to commit to writing those Things that I collected from the Authority of publick Fame, for the Instruction of Posterity.*



THE



THE  
Ecclesiastical History  
OF THE  
*English Nation.*

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BOOK I.

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CHAP. I.

† *Of the Situation of Britain and Ireland,  
and of their ancient Inhabitants.*



**B**ritain, a noted Island in the Ocean,  
formerly call'd *Albion*; lies at a  
considerable Distance to the North  
and West from *Germany, France*  
and *Spain*. Being 800 Miles in  
length towards the North, it is 200 Miles in  
Breadth, excepting only the greater Distances  
B 4 of

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† *Pits* very confidently affirms, that *Bede* wrote a Book,  
*De situ & mirabilibus Britannia*, which, he says, was in  
the Library of *Bennet College* in *Cambridge*: If such a  
Book was ever written, it is no where now to be found;  
and therefore *Bishop Nicholson* supposes he mistook it for  
this first Chapter, or at least the paraphrastical Translati-  
on of it by King *Ælfred* into the *Saxon Tongue*, which  
he says is in *Bennet Library*, and which that Writer takes  
to be a different Piece. *Bede* in this Description of *Brit-  
tain*, follows chiefly *Pliny, Solinus, Orosius* and *Gildas*,  
(or as others say) *Dion Cassius, &c.*

of several Promontories; by which its Compass is made to be 3600 Miles. On the South it has the *Belgick Gaul*, passing along, whose nearest Shore there appears the City, \* Rutubi call'd, \* *Rutubi Portus*, the which Port is now Portus, or by the *English Nation* corruptly call'd *Reptace-cestir*, the Passage of the Sea from † *Gessoriacum*, the nearest Shore of the Nation of the Richbo-rough, near || *Morini* being fifty Miles, or as some write Sandwich. 450 Furlongs. On the back, where it opens to the immense Ocean, it has the Islands *Orcaades*. The Island excels for Grain and Trees, and is fit for feeding of Beasts of Burden and Cattle. It also produces Vines in some Places, and has Plenty of Land and Water Fowls of several sorts; and is remarkable for Rivers abounding in Fish, and plentiful Springs. It has the greatest Plenty of Salmon and Eeles, <sup>d</sup> Sea-Calves are also frequently taken, and Dolphins, as also Whales; besides many sorts of Shell-Fishes, among which are Muscles, in which are often found excellent <sup>e</sup> Pearls of all Colours, that

<sup>d</sup> Sea-Calves, or Sea-veals, now contractedly call'd *Seals*.

<sup>e</sup> It appears by several Writers that the *British Pearls* were known and esteem'd even before the *Roman Conquest*, and one Reason *Suetonius* gives for *Cesar's Expedition*, was in quest of them: which *Pliny* seems to confirm, when. (in *Nat. Hist.* l. 9. c. 35.) he says, that *Julius Cesar* gave a Breastplate cover'd with *British Pearl* to *Venus Genetrix*, and hung it in her Temple at *Rome*. These *Pliny* calls small and ill colour'd; and *Tacitus*, *Suffusca ac liventia*; but *Origen* seems to agree with our *Bede* as to their Colours. They are found in a large black Muscle, describ'd by *Dr. Lister*, and are common in the River *Fui* in *Cumberland*, where not many Years since a Patent was granted to fish for them, *vid. Camb. Brit.* and *Gibson's Annot.* It is plain nevertheless, that these Pearls were illcolour'd, and of little or no Value, and we see they are not now worth looking after.

that is, reddish, pale, violet and green, but most white. There is also great Store of Shell-fish, of which the scarlet Dye is made; the which most beautiful Colour never fades with the Heat of the Sun, or the Washing of Rain; but the older it is, the more beautiful it commonly is. It has salt Springs, and hot Springs, and from them Rivers of hot Baths, proper for all Ages and Sexes, in several Places, as is requisite for every one. For Water, as St. Basil says, receives the heating Quality, when it runs along certain Metals, and becomes not only hot, but scalding. Being also Productive of Veins of Metals, as Copper, Iron, Lead and Silver; It has likewise much and excellent Jet, it is black and sparkling, glittering at the Fire, and being heated, drives away Serpents; being warm'd with rubbing, it holds fast Things apply'd to it like Amber. The Island was formerly embellish'd with twenty eight most noble Cities, besides innumerable Castles, all the which were also strongly secur'd with Walls, Towers, Gates, and Locks. And, in regard that it lies almost under the North Pole of the World, the Nights are

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f This is not the *Gagates* so valuable among the Ancients, but, on the contrary, some, tho' falsely have taken it for our Pit-Coal. It grows in Rocks, and is first reddish, but after polishing, is black and shining. With this Description of *Bede*, agrees the Poet.

*Nascitur in Lycia lapis & prope gemma gagates  
Sed genus eximium fecunda Britannia mittit;  
Lucidus & niger est, levis & levissimus idem,  
Vicinas palcas trahit attritu calefactus.*

Marbodæus of Jewels.



are light in Summer, so that at Midnight the Beholders are often in doubt, whether the Evening Twilight still continues, or that of the Morning is come on ; the Night Sun, which is not long under the Earth, returning to the East by the Northern Regions. For which Reason the Days are of a great length in Summer, as on the contrary, the Nights are in Winter, the Sun then withdrawing into the Southern Parts, so that they are eighteen Hours long. Thus the Nights are extraordinary short in Summer, and the Days in Winter, that is, of only six Equinoctial Hours. Whereas, in *Armenia*, *Macedon*, *Italy*, and other Countries of the same Latitude, the longest Day, or Night extends but to fifteen Hours, and the shortest to nine.

*Language.*

§ This Island at present, according to the Number of the Books in which the Divine Law was written in the Languages of five Nations, seeks after and professes one and the same Science of the supreme Truth and true Sublimity ; viz. of the *English*, the *Britons*, the *Scots*, the *Picts*, and the *Latins* ; which last is, by the Study of the Scriptures, become common to all the rest. At first this Island had no other Inhabitants but the *Britons*, from whom it deriv'd its Name ; who coming over  
into

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¶ The beginning of the *Saxon Annals* seems to be almost the same with this Place, but more concise ; and whoever of these Writers was first, there is no doubt but the other follow'd him ; they differ only in this, the *Saxon Annals* has it *Armenia* for *Armorica*, a Fault, I suppose made by some of the late Transcribers, mistaking of the *Saxon* *r* for *n*. *Withop* *Abelsoo* imagines the first Part of the *Annals* earlier, but *Withop* *Gibson* takes it to be copied from *Bede*.

into *Britain*, as is reported, from the Parts of <sup>h</sup> *Armorica*, (now *Britany* in *France*,) possess'd themselves of the Southern Parts thereof. When they, beginning at the South, had made themselves Masters of the greatest Part of the Island, it hapned, that the Nation of the *Picts* coming into the Ocean from <sup>i</sup> *Scythia*, as is reported in a few tall Ships, the Winds driving them about beyond all the Borders of *Britain*, arriv'd in *Ireland*, and put into the Northern Coasts thereof, and finding the Nation of the *Scots* there, requested to be allow'd to settle among them, but could not obtain it. *Ireland* is the greatest Island next to *Britain*, and seated to the Westward of it; but as it is shorter than *Britain* to the Northward, so running out far beyond the Bounds thereof to the Southward, it is opposite to the Northern Parts of *Spain*, tho' a spacious Sea lies between them. The *Picts*, as has been said, arriving  
in

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<sup>h</sup> *Bede's* bringing the *Britains* from *Armorica* in *Britain*, was (I suppose,) grounded upon *Tacitus* and *Cæsar's* Conjecture, from the Similitude of their Language and Customs; for our *British* Historians could afford him no Information; of whose Ignorance *Gildas* and *Nennius* complain; their Miseries, neither giving them time for Learning, nor Leisure to convey their History down; but however obscure their Original may be, it is evident, that neither *Gildas*, *Nennius*, *Bede*, nor *Malmsbury*, so much as dreamt of the fabulous Story of *Brute*.

<sup>i</sup> The Original of the *Picts* has caus'd various Opinions, *Heſtor Boethius* derives them from the *Agathrysi*, others from the *Germans*, *Bede* from *Scythia*, and the Author of the *Saxon Annals*, from the Southern Parts of *Scythia*; Mr. *Cambden* is of Opinion, that they were originally *Britons*, who fled into the Northern Parts of the Island from the *Roman* Invasions, as the *Welch* into the Western. But this see oppos'd by Bishop *Stillingfleet* Orig. Brit. c. 5.

in this Island by Sea, desir'd they might have a Place to settle and inhabit granted them. The *Scots* answer'd, that Island could not contain them both; but we can give you good Advice, said they, what to do, we know there is another Island, not far from ours, to the Eastward, which we often see at a Distance, when the Days are clear. If you will repair thither, you may be able to get Habitations there; or if they should oppose you, make use of us as Auxiliaries. The *Picts* accordingly sailing over into *Britain*, began to inhabit the Northern Parts thereof, for the *Britons* were possess'd of the Southern. Now the *Picts* having no Wives, and asking them of the *Scots*, they would not consent to grant them upon any other Terms, than that when<sup>k</sup> any Difficulty should arise, they should rather choose themselves a King from the Female Royal Race than from the Male: The which it is evident, has been observ'd among the *Picts* to this Day. In Process of Time, *Britain*, after the *Britons* and the *Picts* receiv'd the third Nation of the *Scots* in that Part which was possess'd by the *Picts*, they departing out of *Ireland* under their Leader<sup>l</sup> *Reuda*, either by fair means, or by force of

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<sup>k</sup> To this Account of the *Picts* Marriage and Landing agrees the *Saxon Chronicle*, but with this Difference, there is no mention made of any Difficulty arising; and whereas *Bede* tells us, they retain'd that Custom to his Time; the other says only, they continu'd it a long time after; which seems to intimate, that even that early Part of the Chron. was after *Bede*, or else touch'd up and alter'd by some later Hand.

<sup>l</sup> This *Reuda* is thought to be chief of the Sons of the King of *Ulster*, who, as *Girald, Camb.* says, came into the Northern Parts of *Britain* with a large Fleet, and there settled



of Arms, secur'd to themselves the Settlements they still have among them. From which Commander, they are to this Day call'd <sup>m</sup> *Dal-reudins*; for in their Language *Dal* signifies a *Part*.

*Ireland*, in breadth, and for wholsomeness *Ireland*, and serene Air, far surpasses *Britain*; so that the Snow scarce ever lies there above three Days: no Man makes Hay in the Summer for a Winter's Provision, or builds Stables for Beasts of Burden. No creeping Vermin is seen there, and no Snake can live, for Snakes often carried thither out of *Britain*, as soon as the Ship comes near the Shore, that the Scent of the Air reaches them, they die. On the contrary, most Things in that Island are good against Poison. In short, we have seen that when some Persons have been bit by Serpents, the Scrapings of Leaves of Books that were brought out of *Ireland*, being put into Water, and given them to drink, the same immediately

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<sup>m</sup> *Roeda* in the Saxon Chron. and *Dalreodi* from *Dal* a Part or Cohort, and *Roeda*, call'd by *Forden*, *Rether*. See *Gibson Sax. Chron.* p. 2. Mr. *Cambden* confesses he could find no remains of the Name *Dalreudin*, except a People call'd *Dalrietia* by *Pictland*, which appears by an old Historical Writing of *Kennet*, which says *Kinnodius biennium antequam pervenit in pictaviam Dalriote Regium suscepit*. *Nennius* says, they came in *Brutus Coss.* with *Cairbre Rieda*, the third Son of *Conar*. There was a Place in Scotland call'd *Dalrea*, or *Dalurea* in *Argyle*, where *R. Bruce* fought a Battle. *Dalrieda* is now the County of *Antrim*, and call'd *Rout*, *Dalrede* or *Dalreth*, which with the Island *Rachlyn* or *Rachilin*, King *John* granted to *Alanus de Galiven*.



ly expell'd the spreading Poison, and asswag'd the Swelling. The Island abounds in Milk and Honey, nor is there any want of Vines, Fish, or Fowl; and it is remarkable for Deer. This is properly the Country of the <sup>n</sup> *Scots*. Coming out from thence, as has been said, they added a third Nation in *Britain* to the *Britons* and *Picts*. There is a very large Gulf of the Sea, which formerly divided the Nation of the *Picts* from the *Britons*; the which Gulf runs in very far from the West into the Land, where, to this Day, stands the very strong City of the *Britons*, call'd *Alcuith*, (or as in other Manuscripts, <sup>o</sup> *Alcluith*, or *Alduick*.) The *Scots* arriving on the North side of this Bay, settled themselves there.

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<sup>n</sup> To this Authority of Bede we may produce many others, *Buchanan* says, *Dalree ager Regius*, *Claudian* makes the *Scots* Issue from *Ireland*, to which *Orosius*, and other Writers agree, as likewise King *Alfred's* Paraphrase upon *Orosius*, he calls *Ireland*, *Scotland*, *Igbepnia* *that pe ycoland hatath*.

<sup>o</sup> Or *Alclud*, call'd by *Nennius*, *Pen-Alcloit*. a Town near the River *Cluid* in *Sterlingshire*, now call'd *Dunbar*. *Forde* describes this Wall, as beginning at a Village, call'd *Karedin*, *Kæter-Eden*; or *Edenborough*, the ending at *Kirk Patrick*.

## C H A P. II.

Caius Julius Cæsar, *the first Roman that came into Britain.*

THIS Island of *Britain* was neither resort-  
 ed to, nor known to the *Romans* till the  
 Time of *Caius Julius Casar*, who, in the Year  
 693, after the Building of *Rome*, but the 60<sup>th</sup>  
 Year before the Incarnation of our Lord, being  
 Consul with *Lucius Bibulus*, whilst he made  
 War upon the Nations of the *Germans* and the  
*Gauls*, which were divided only by the River  
*Rhine*, came into the Province of the *Morini*, (Part  
 of *Picardy*, &c. as above) from whence is the  
 next and shortest Passage into *Britain*, and ha-  
 ving provided about eighty Ships of Burden,  
 and Vessels with Oars, sail'd over into *Britain*,  
 where being first roughly handled in a Battle,  
 and then meeting with a violent Storm, he  
 lost a considerable Part of his Fleet, no small  
 Number of Soldiers, and almost all his Horse.  
 Returning into *Gaul*, he put his Legions into  
 Winter Quarters, and gave Orders for building  
 six Hundred Sail of both Sorts. Passing over  
 with them early in the Spring into *Britain*,  
 whilst he was marching with a mighty Army  
 towards the Enemy, the Ships riding at An-  
 chor, were by a Tempest either dash'd one a-  
 gainst another, or drove upon the Sands, and  
 stav'd. Forty of them perish'd, the rest were  
 with much Difficulty repair'd. Cæsar's Ca-  
 valry

U. C.

693.

ante C. 60.  
Julius.

valry was at the first Charge defeated by the *Britons*, and there <sup>a</sup> *Labienus*, the Tribune was kill'd. In the second Engagement, he, with great hazard of his Men, put the vanquish'd *Britons* to flight. Thence he proceeded to the River *Thames*, which is said to be fordable only in one Place. An immense Multitude of the Enemy had posted themselves on the farthest side of the River, under the Conduct of <sup>b</sup> *Cassibelan*, and fenc'd the Bank of the River, and almost all the Ford under Water with very sharp Stakes; the Remains of which Stakes, are to be there seen to this Day, and they appear to the Beholders to be about the thickness of a Man's Thigh, and being cas'd with Lead, remain immovable, fix'd in the bottom of the River <sup>c</sup>. This being perceiv'd and avoided by the *Romans*, the Barbarians not able to stand the Shock of the Legions, hid themselves in the Woods, whence

<sup>a</sup> This, it is likely, is that *Laberius* of whom *Cæsar* makes this mention, *Eo die Q. Laberius Durus Tribunus mil. interficitur.* De bell. Gall. l. 5. *Leland* says this *Laberius* was kill'd at *Chestonwood* near *Roffan*. There is a Place in *Kent* near *Chilham*, where they shew a green Barrow or a Monument, call'd to this Day *Ful-Labier*.

<sup>b</sup> Call'd by *Cæsar*, *Cassivellaunus*, and by the *Britains*, *Cassibelin*, King of the *Cassii*, he reign'd over the *Catiuclani*, viz. *Bucks, Bedfordshire* and *Hertfordshire*.

<sup>c</sup> These Stakes, *Bede* says, were in his Time visible, and the Place is even now to be pointed out, it is above Bridge, near *Oatlands*, and call'd *Covey-Stakes*, where the River (says *Cambden*,) is scarce six Foot deep, and answers exactly to *Cæsar's* Distance of eighty Miles from the Sea. *Dr. Smith* has observ'd, that *Bede*, as well as *Orosius*, whom he copied, were mistaken in saying the River was fordable at no other Place, since Conjectures have been various, that he pass'd at *Brentford, Kingston, Chertsey* and *Wallingford*.

whence they grievously and frequently gaul'd the *Romans* with their Sallies. In the mean time the strong City of the *Trinobants*, (*London*) with its Commander <sup>d</sup> *Androgius*, surrender'd to *Cæsar*, giving him forty Hostages. Many other Cities following their Example, confederated with the *Romans*. By their Assistance, *Cæsar* at length, with much Difficulty took *Cassibelan's* <sup>e</sup> Town, seated between two Marshes, fortify'd by the adjacent Woods, and plentifully furnish'd with all Necessaries. Then *Cæsar* returning out of *Britain* into *France*, when he had put the Legions into Winter Quarters, was on all sides beset and perplex'd with sudden warlike Tumults.

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<sup>d</sup> Call'd by *Cæsar*, *Mandubratius*, Prince of the *Trinobants*, viz. *Middlesex* and *Essex*, *Cassibellan* having slain his Father *Imanuentius*, and seiz'd his City; this Prince fled into *Gaul* to *Cæsar* for aid. Vid. de Bell. Gall. l. 5.

<sup>e</sup> In this part of his History, *Bede* follows *Cæsar*, Step by Step; and particularly his Description of *Cassibelan's* Town, of the Situation of which he was (I suppose,) in the dark, even in his early time; but *Mr. Camden* has pointed out the Place to be *Verolamium*, or *St. Alban's*, and confirms his Opinion, likewise by this Conjecture, that the *Hundred Caisho* seems to retain something of the Name of the *Cassii* beforemention'd.



## CHAP. III.

v. c. Claudius, the Second of the Romans, coming  
 798 into Britain, brought the Islands Orca-  
 Claudius. des into Subjection to the Roman Empire;  
 and Vespasian sent by him, reduc'd the  
 Isle of Wight under their Dominion.

IN the Year 798, (other Editions have it  
 797,) the Emperor *Claudius*, the fourth  
 from *Augustus*, being desirous to approve him-  
 self a beneficial Prince to the Republick,  
 sought after War and Victory from any Part,  
 and accordingly undertook an Expedition into  
*Britain*, which seem'd to be stir'd up to mu-  
 tiny, on Account of Deserters not restor'd.  
 He pass'd over into the Island, which none  
 had dar'd to come into, either before or after  
*Julius Cæsar*, and there, without any Fight  
 or Bloodshed, within a very few Days he had  
 the greatest Part of the Island surrender'd to  
 him. He also subdu'd to the *Roman* Empire  
 the Islands *Orcades*, lying in the Ocean beyond  
*Britain*, and then returning to *Rome* the sixth  
 Month after his Departure, from thence he  
 gave his Son the Title of *Britannicus*. This  
 War he concluded in the fourth Year of his  
 An. D. Empire, which is the 46<sup>th</sup> from the Incarnati-  
 Ch. 45. on of our Lord. In which Year there hapned  
 a most grievous Famine in *Syria*, which, in the  
*Acts of the Apostles* is recorded to have been  
 fore-

foretold by the Prophet *Agabus*. *Vespasian*, <sup>Vespasian</sup> who came to be Emperor after *Nero*, being sent into *Britain* by the same *Claudius*, brought also under the *Roman* Dominion the Isle of *Wight*, which is next to *Britain* on the South, and is about thirty Miles in length from East to West, and twelve from North to South; being six Miles distant from the Southern Coast of *Britain* at the East End, and but three at West. *Nero* succeeding *Claudius* in the Em- <sup>Nero</sup>pire, attempted nothing in martial Affairs; and therefore among almost innumerable other Detriments brought upon the *Roman* State, he almost <sup>f</sup> lost *Britain*; for under him two most noble <sup>g</sup> Towns were there taken and destroyed.

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<sup>f</sup> Of this Revolt under *Bouduca*, *Tacitus* has given a long and curious Account. *Camolodunum*, now *Maldon* in *Essex*.

<sup>g</sup> *London* and *Verulamium*, near *St. Albans*.



## CHAP. IV.

*That Lucius, King of Britain, writing to Pope Eleutherius, desir'd to be made a Christian.*

An. 156. *Marcus and Commodus.* **I**N the Year from the Incarnation of our Lord 156, *Marcus Antonius Verus*, the fourteenth from *Augustus*, was made Emperor, together with *Aurelius Commodus*. In their Time, *Eleutherius*, an holy Man, presiding over the *Roman Church*, *Lucius*, King of the *Britons*, sent a <sup>h</sup> Letter to him, intreating, that by his Command he might be made a Christian; and soon obtain'd the Effect of his pious Request, and the *Britons* preserv'd the Faith they had receiv'd uncorrupted and entire in Peace, till the Time of the Emperor *Dioclesian*.

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<sup>h</sup> *This Message to Eleutherius is by the Author of the Saxon Chronicle, plac'd in the Time of Bassianus, Son of Severus, in whose first Year he says Eleutherius was made Bishop of Rome, which Year Florent. places 162. Mar. West 185. a Manuscript of the Saxon Chronicle of Archbishop Laud's, cxlvii. suppos'd by Bishop Gibson to be transpos'd to clxvii. That latter Part of this Chapter is exactly the same with the Saxon Chronicle.*

## CHAP. V.

*How the Emperor Severus divided that Part of Britain which he subdu'd, from the rest by a Trench.*

**I**N the Year from the Incarnation of our A.<sup>n</sup>. 189. Lord, 189. *Severus*, of *African Race*, a *Screen*. *Tripoline* of the Town of *Lepti*, the seventeenth that obtain'd the Empire from *Augustus*, held it seventeen Years. This Man being naturally stern, engag'd in many Wars, govern'd the Commonwealth most strenuously, but with much Trouble. Having been victorious in all the Civil Wars which hapned to be most grievous in his Time, he was drawn into *Britain* by the Revolt of almost all the Confederates, where, after many great and dangerous Battles, he thought fit to divide that Part of the Island, which he had recover'd from the other unconquer'd Nations, not with a Wall, as some imagine, but with a <sup>1</sup> Rampart. For a Wall is made of Stones, but a Rampart, with which Camps are fortify'd to repel the Power of Enemies, is made of Sods, with the which, cut out of the Earth, something like a Wall is rais'd up above the Ground, in such a manner that

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<sup>1</sup> This Wall, or Dike of Turfs, agrees with the Saxon Chronicle, it was call'd by Antoninus, Vallon; by the Romans, Gual-Severe; it was afterwards built of Stone. Of which see more Chap. 12.



before it is the Ditch whence the Sods were taken, on which strong Stakes of Wood are fix'd, (now call'd Pallisades.) Thus *Severus* drew a great Ditch and strong Rampart, fortify'd with several Towers, from Sea to Sea; and dy'd of Sickness there at *York*, leaving two Sons, *Bassianus* and *Geta*; of whom *Geta* dy'd, adjudg'd a publick Enemy; but *Bassianus* having taken the Surname of *Antoninus*, obtain'd the Empire.

## CHAP. VI.

*The Reign of Dioclesian, and how he persecuted the Christians.*

Ann. 285. **I**N the Year of the Incarnation of our Lord,  
 Dioclesian. 286. *Dioclesian* the 33<sup>d</sup> Emperor from *Augustus*, chosen by the Army, reign'd twenty Years, and created *Maximianus* surnam'd *Herculus*, his Companion in the Empire. In their Time one *Carausius*, of very mean Birth, but an expert and able Soldier, being appointed to guard the Sea-Coasts, then infested by the *Franus* and *Saxons*, acted more to the Prejudice than to the Advantage of the Commonwealth, not restoring the Booty taken from the Robbers to the Owners, but keeping all to himself, became suspected; that by his Neglect he permitted the Enemy to infest the Frontiers. Being therefore order'd by *Maximian* to be put to Death, he took upon him the Imperial Robes, and possess'd himself of *Britain*,

*Britain*, which having most valiantly retain'd and asserted for the space of seven Years, he was at length put to Death by the Treachery of his Associate *Albertus*. He having thus got the Island from *Carausius*, held it three Years, and was suppress'd by *Asclepiodotus*, the Captain of the *Pretorian Bands*, who thus at the End of ten Years recover'd *Britain*. In the mean time *Dioclesian* in the East, and *Maximianus Herculus* in the West, the tenth Time from *Nero*, commanded the Churches to be destroy'd, and the Christians to be slain; the which Persecution was more lasting and bloody, Ann. 304. than all the others before it; for it was car-Tenth Per-ried on the space of ten Years<sup>k</sup> incessantly,secution. with burning of Churches, outlawing of innocent Persons, and Slaughter of Martyrs. At length, it also honoured *Britain* with much Glory of devoutly confessing God.

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<sup>k</sup> Bede speaks of the length of the Persecution in general, for in the Western Parts it continued but two Years, as Eusebius observes. De Martyrol. Pal. c. 12.

## C H A P. VII.

*The Passion of St. Alban and his Companions, who at that Time shed their Blood for our Lord.*

*Ann. 305.* **A**T that Time suffer'd St. *Alban*, of whom the Priest *Fortunatus*, in the Praise of Virgins, when he made mention of the blessed Martyrs that came to the Lord from all Parts of the World, says,

*Albanum egregium secunda Britannia profert.*  
That is,  
Fruitful *Britain* Holy *Alban* yields.

This *Alban* being yet a Pagan, at the Time when the Commands of perfidious Princes rag'd against Christians, gave Entertainment in his House to a certain Clergyman, flying from the Persecutors, observing him wholly addicted to continual Prayer, and watching Day and Night; on a sudden the Divine Grace shining on him, he began to admire his Example of Faith and Piety, and being leisurely instructed by his wholesome Admonitions, casting off the Darkness of Idolatry, he became a Christian in all Sincerity of Heart. The aforesaid Clergyman having been some Days entertained by him, it came to the Ears of the wicked Prince, that the Confessor of CHRIST, to whom the Price of Martyrdom had not been

been yet appointed, was conceal'd at *Alban's* House. Whereupon he presently order'd Soldiers to make a strict Search after him. When they came to the Martyr's House, *St. Alban* immediately presented himself to the Soldiers, instead of his Guest and Master, in his Habit, or the long Coat he wore, and was led bound before the Judge. It hapned that the Judge, at the Time when *Alban* was carried before him, was standing at the Altar, and offering Sacrifice to Devils. When he saw *Alban*, being much inrag'd for that he had presum'd of his own accord, to put himself into the Hands of the Soldiers, and run that Danger for his Guest; he commanded him to be dragg'd to the Images of Devils, before which he stood, saying, *Because you have chosen to conceal a rebellious and sacrilegious Person, rather than to deliver him up to the Soldiers, that the Contemner of the Gods might suffer the Penalty due to his Blasphemy, you shall undergo all the Punishment that was due to him, if you depart from the Worship of our Religion.* But *St. Alban*, who had voluntary declar'd himself a Christian to the Persecutors of the Faith, was not at all daunted at the Prince's Threats, but being arm'd with the Armour of the Spiritual Warfare, publickly declar'd, that he would not obey his Commands. Then said the Judge, *Of what Family or Race are you? What does it concern you, answer'd Allan, of what Stock I am? But if you desire to hear the Truth of my Religion, be it known to you, that I am now a Christian, and addicted to Christian Duties.* I ask your Name, said the Judge, which tel-

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*me immediately. I am call'd Alban by my Parents, reply'd he, and ever worship and adore the True and Living God, who created all Things. Then the Judge inflam'd with Anger said, If you will enjoy the happiness of eternal Life, do not delay to offer Sacrifice to the great Gods. Alban rejoic'd, These Sacrifices which by you are offer'd to Devils, neither can they avail the Subjects, nor answer the Wishes or Desires of those that offer up their Supplications to them. On the contrary, whosoever shall offer Sacrifice to these Images, shall receive the everlasting Pains of Hell for his Reward. The Judge hearing these Words, and being much incens'd, order'd the holy Confessor of God to be scourg'd by the Executioners, believing he might by Stripes shake that Constancy of his Heart, on which he could not prevail by Words. He being most cruelly tortur'd, bore the same patiently, or rather joyfully, for our Lord. When the Judge perceiv'd that he was not to be overcome by Tortures, or withdrawn from the Worship of the Christian Religion, he order'd him to be put to Death. Being led to Execution, he came to the River, which was divided, at the Place where the Stroke was to be given him, with a Wall and Sand, the Stream being most rapid. He there saw a multitude of Persons of both Sexes, and of several Ages and Conditions, which was doubtless assembled by divine Instinct, to attend the most blessed Confessor and Martyr, and had so taken up the Bridge on the River, that he could scarce pass over that Evening. At length, almost all being gon out, the Judge remain'd in the City without Attendance. St. Alban therefore, whose Mind*

*was*

was possess'd with an ardent Devotion to arrive quickly at Martyrdom, drew near to the Stream, and lifting up his Eyes to Heaven, the Channel being immediately <sup>a</sup> dry'd up, he perceiv'd that the Water had departed and given way for him to pass. The <sup>b</sup> Executioner who was to have put him to Death, observing this among the rest, hastened to meet him at the Place of Execution, being mov'd by divine Inspiration, and casting down the Sword which he had carried, ready drawn, fell down at his Feet, earnestly praying, *that he might rather suffer with, or for the Martyr, whom he was order'd to execute.* Whilst he of a Persecutor was become a Companion in the Truth and Faith, and the Sword being laid down, there was some Hesitation among the Executioners, the most reverend Confessor of God ascended the Hill with the Throng, the which decently pleasant agreeable Place is almost 500 Paces from the River, embellish'd with several sorts of Flowers,

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<sup>a</sup> *The Passage of drying up the River is mention'd by Gildas, but the other two are not, the latter indeed of the Executioner losing his Sight, Hiericus, a French Writer, about the 9th Century, mentions; but it is likely Bede had these by Tradition, or some ancient Book of St. Alban's, for Harpsfield says, there was one in the British Language written before his Time; but then if that had the Relation of the Clergyman's Martyrdom, Alban's Instructor, I wonder Bede should be silent, both as to his Death and Name. The latter of which Geoffrey of Monmouth gives us, and calls him Amphibalus, he is said to suffer at Rudburn, three Miles from St. Alban's, and Thomas of Rudburn in the 15th Century, says, they had two large Knives in that Place, which were us'd upon that Occasion.*

<sup>b</sup> *This Officer Caygrave calls Heraclius, others Araclius and Aracle.*

or rather quite cover'd with them; wherein there is no Part upright, or steep, nor any thing craggy, but the sides stretching out far about is levell'd by Nature like the Sea, which of old it had render'd worthy to be enrich'd with the Martyr's Blood for its beautiful Appearance. On the Top of this Hill, *St. Alban* pray'd that God would give him Water, and immediately a living Spring broke out before his Feet, the Course being confin'd, so that all Men perceiv'd, that even the Stream had been subservient to the Martyr. Nor could it be that the Martyr should ask Water, which he had not left in the River, on the high top of the Hill, had he not been sensible that it was convenient. That River having perform'd the Service, and fulfill'd the Devotion, return'd to its natural Course, leaving a Testimony of its Obedience. The most couragious Martyr having his Head struck off, receiv'd there the Crown of Life, which God has promis'd to those that love him. But he who gave the wicked Stroke, was not permitted to rejoice over the Deceas'd; for his Eyes dropp'd upon the Ground together with the blessed Martyr's Head. At the same Time was also beheaded there the Soldier, who before, through the Divine Admonition, refus'd to give the Stroke to the Holy Confessor of God. Of whom it is apparent, that tho' he was not regenerated by Baptism, yet he was cleans'd by the washing of his own Blood, and render'd worthy to enter the Kingdom of Heaven. The Judge, then astonish'd at the Novelty of so many Heavenly Miracles, order'd the Persecution to cease immediately, beginning to honour the

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Death of the Saints, by which he before thought they might have been diverted from the Devotion of the Christian Faith. The blessed *Alban* suffer'd on the 10<sup>th</sup> Day of the *Kalends* of *July*, near the City of <sup>c</sup> *Verolam*, which is now by the *English* Nation call'd *Uverlamacestir*, or *Uvarlingacester*, where afterwards when peaceable Christian Times were restor'd, a Church of wonderful Workmanship, and suitable to his Martyrdom, was erected. In which Place, there ceases not to this Day the Cure of sick Persons, and the frequent working of Wonders. At the same Time suffer'd *Aaron* and *Julius*, Citizens of *Chester*, and many more of both Sexes in several Places; who having endur'd fundry Torments, and their Limbs torn after an unheard of manner, sent their Souls by perfect Combat to the Joys of the Heavenly City.

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<sup>c</sup> *The Place where St. Alban suffer'd, was call'd Holmhurst, in the Saxon, signifying a woody Place, near the City of Verolanium or Verolam, where Bede says there was a beautiful Church in his Time; since when, Offa, King of the Mercians, Anno 793. founded in this Place the stately Monastery of St. Alban, and procur'd and granted it extraordinary Privileges upon which arose the Town of St. Alban's in Hertfordshire. As the Saint of this Church was the first Martyr in England, Pope Honorius granted the Abbat a Superiority over all others. In the Time of Henry VIII. it fell with the rest, but the Townsmen preserv'd the Church from Ruin, by a Purchase of 400 l. The Ruins of the ancient Verolam are even now to be seen; and the Church is built out of them, being, as Bishop Gibson observes, of British Bricks.*



## CHAP. VIII.

*That the aforesaid Persecution ceasing,  
the Church in Britain enjoy'd some Peace,  
till the Time of the Arian Heresy.*

*Ann. 313.*

**W**HEN the Storm of Persecution had ceas'd, the faithful Christians, who, during the Time of Danger, had hid themselves in Woods and Deserts, and hidden Caves, appearing in Publick, rebuilt the Churches laid level with the Ground, founded, erected and finish'd the Temples of the Holy Martyrs, and as it were display'd their conquering Ensigns in all Places; celebrated Festivals, and perform'd the sacred Rites with clean Hearts and Mouths. This Peace continu'd in the Churches of CHRIST, that were in *Britain*, till the Time of the *Arian* Distraction, which having corrupted the whole World, infected this Island also, so far remov'd from the rest of the Globe, with the Poison of its Errors; and this Passage of the Plague being made across the Sea, all the Venom of every Heresy immediately rush'd into the Island, ever fond of something new, and never holding firm to any thing. At this time *Constantius*, who, whilst *Dioclesian* was alive, govern'd *Gaul* and *Spain*, a Man of extraordinary Meekness and Courtesy, dy'd in *Britain*. This Man left his Son *Constantine*, begotten on *Helen* his Concubine,

bine, Emperor of the *Gauls*. *Eutropius* writes, that *Constantine* being created Emperor in *Britain*, succeeded his Father in the Monarchy. In whose Time the *Arian* Heresy broke out, and was detected and condemn'd in the Council of *Nice*, yet, nevertheless spread the pestiferous Venom of its Perfidiousness not only throughout all Churches of the Continent, but even to those of the Islands.

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## CHAP. IX.

*How during the Reign of Gratian, Maximus being created Emperor in Britain, return'd into Gaul with a mighty Army.*

**I**N the Year from the Incarnation of our Lord, 377. *Gratian*, the 40th from *Augustus*, held the Empire six Years after the Death of *Valens*; tho' he had long before reign'd with his Unkle *Valens*, and his Brother *Valentinian*. He finding the State of the Commonwealth much impair'd, and almost gon to Ruin, gave the Imperial Robes at *Sirmis* (in *Hungary*) to *Theodosius*, a *Spaniard*, a Man fit to retrieve the Commonweal in that Distress, and made him Emperor of the East, and *Thrace*. At which Time, *Maximus*, a Man indced brave, and of Probity, and worthy to be an Emperor, had he not, contrary to the Oath he had taken, started up in a tyrannical Manner in *Britain*, where being almost against his Will created Emperor by the Army,

Army, he pass'd over into *Gaul*, and there slew the Emperor *Gratian*, then in a Consternation at his sudden Invasion, and designing to go away into *Italy*, having fraudulently circumvented him. *Valentinian* flying back into the East, was entertain'd by *Theodosius* with fatherly Affection, and soon restor'd to the Empire, *Maximus* the Tyrant being then enclos'd within the Walls of *Aquileia*, and there taken and put to Death.

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## CHAP. X.

*How in the Reign of Arcadius, Pelagius, a Briton, insolently impugn'd God's Grace.*

**I**N the Year from the Incarnation of our Lord, 394. *Arcadius*, the Son of *Theodosius*, the 43<sup>d</sup> from *Augustus*, taking the Empire upon him, with his Brother *Honorius*, held it thirteen Years. In his Time, *Pelagius* a<sup>d</sup> *Briton*, spread far and near the Infection of his perfidious Doctrine against the Assistance of the Divine Grace, being seconded therein by his

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<sup>d</sup> Bede here calls *Pelagius* a Briton only; he was born in Wales, and his British Name was *Morgan*; he is said by most of our Writers since Bede, to have been a Monk and Abbat of *Bangor*, he was a Man of Learning, and wrote several valuable Books before his Heresy. His Tenets are to be seen in *St. August. de gest. Palæstin. c. 11. & de peccat. orig. c. 11.*

his Associate *Julianus* of *Campania*, who had long been incens'd with Ambition, being disappointed of a Bishoprick. *St. Augustin*, and the other Orthodox Fathers answer'd them with many 'Thousands of Catholick Sentences: yet could they not correct their great Madness; but, on the contrary, their Folly being reprov'd, chose rather to increase by Contradiction, than to stand corrected by embracing the Truth; which *Prosper*, the Rhetorician, beautifully express'd in Heroick Verse; thus,

*Contra Augustinum narratur serpere quidam  
Scriptor, quem livor adurit edax.  
Qui caput obscuris contactum utcumque cavernis  
Tollere humo miserum protulit anguiculum.  
Aut hunc fruge sua æquorei parere Britanni,  
Aut huic Campāno gramine corda tument.*

An insect Scribler durst 'gainst *Austin* write,  
Whose very heart was scorcht with hellish Spite;  
Presumptuous Serpent! from what midnight Den,  
Durst thou to crawl on Earth and look at Men?  
Sure thou at first wast fed on *Britain's* Plains,  
Or in thy Breast *Vesuvian* Sulphur reigns.



## C H A P. XI.

*How during the Reign of Honorius, Gratian and Constantin were created Tyrants in Britain, and soon after the former was slain in Britain, and the latter in Gaul.*

**I**N the Year from the Incarnation of our Lord, 407. *Honorius*, the Son of *Theodosius* the Younger, the 44<sup>th</sup> from *Augustus*, being Emperor two Years before the Roman Irruption made by *Alaricus*, King of the *Goths*, when the Nations of the *Alans*, *Suevians*, *Vandals*, and many others with them, having run down the *Franks*, and pass'd the *Rhine*, ravag'd all *Gaul*, *Gratian*, one born in a Roman Colony, was set up a Tyrant and kill'd. In his Place, *Constantin*, one of the meanest Soldiers, only for his Name's sake, was chosen Emperor, without any worth to recommend him, who, as soon as he had taken upon him the Command, pass'd over into *France*, where being often impos'd upon by the Barbarians with faithless Treaties, he did the Publick the more harm. Whereupon Earl *Constantius*, by the Command of *Honorius*, marching into *Gaul* with an Army, enclos'd, took and put him to Death at the City of *Arles*; and his Count *Gerontius* slew his Son *Constans*, whom of a Monk he had created *Cesar* at *Nieime*. *Rome* was taken by the *Goths*, in the Year from its Foundation,

1164. Then the *Romans* ceas'd to rule in *Britain*, almost 470 Years after that *Caius Julius Caesar* enter'd that Island. They resided within the Rampart, which we have mention'd *Severus* made across the Island, on the South side of it, as the Cities, Temples, Bridges, and pav'd Ways there made, do testify to this Day; but they had a Right of Dominion over the farther Parts of *Britain*, as also over the Islands that are beyond *Britain*.

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## CHAP. XII.

*That the Britons being ravag'd by the Scots and Picts, sought for Succours from the Romans, who coming a second Time, built a Wall across the Island; but the Britons being again invaded by the aforesaid Enemies, were reduc'd to greater Distress than before.*

FROM that Time the South Part of *Britain*, being left destitute of arm'd Soldiers, of all sorts of Martial Stores, and of all its active Youth, which being led away by the Rashness of the Tyrants, never return'd home, was wholly expos'd to Rapine, as being totally ignorant of the Use of Weapons. At length, on a sudden it groan'd and languish'd many Years under two very savage foreign Nations; the *Scots* from the West, and the *Picts* from the North. We call these foreign Nati-

ons, not for their being seated out of *Britain*, but because remote from that Part of it, which was possess'd by the *Britons*; two Inlets of the Sea lying betwixt them, one of which runs in far and broad into the Lands of *Britain*, from the Eastern Ocean, and the other from the Western, tho' they do not reach to touch one another. The Eastern has in the midst of it the City *Guidi*. The Western has on it, that is, on the Right Hand thereof, the City *Alcluth*, which in their Language signifies the Rock *Cluth*, for it is close by the River of that Name. On account of the Irruptions of these Nations, the *Britons* sending Messengers to *Rome* with Letters in mournful manner, pray'd for Succours, and promis'd perpetual Subjection, provided, that the impending Enemy might be drove farther off. An arm'd Legion was immediately sent them, which arriving in the Island, and engaging the Enemy, slew a great Multitude of them, drove the rest out of the Territories of their Allies, and having deliver'd them from most cruel Oppression, advis'd to build a Wall between the two Seas, across the Island, that it might secure them, and keep off the Enemy; and thus return'd home with great Triumph. The Islanders, raising the Wall they had been directed, not of Stone, but Sods, as having no Artist capable of such a Work, made it of no use. However they drew it for many Miles between the two <sup>a</sup> Bays or Inlets of the Seas, we have spoken

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<sup>a</sup> This Wall which runs from Edinburgh-Frith to that of Dunbritton, was built by Adrian, and repair'd by Severus. It is now call'd *Graham's dike*. The Remains of it are still visible. See *Cambden's Britannia*.



spoken of; to the end that where the Defence of the Water was wanting, they might defend their Borders from the Irruptions of the Enemies, by the Help of the Rampart. Of which Work there erected, that is, of a Rampart of an extraordinary breadth and height, there are evident Remains to be seen to this Day. It begins at almost two Miles Distance from the Monastery of <sup>b</sup> *Æbercurnig*, (*Abercurnig*) on the West, at the Place in the *Pictish* Language, call'd *Peanfahel*, but in the *English* Tongue, *Penneltun*, and running to the Eastward, ends by the City <sup>c</sup> *Alcluith*. But the former Enemies, when they perceiv'd that the *Roman* Soldiers were gone, immediately coming by Sea, broke into the Borders, bearing all down before them, and as if it had been ripe Corn mow'd, trampled and over-run all Places. Hereupon Messengers are again sent to *Rome*, imploring Aid in mournful Manner, lest their wretched Country should be utterly extirpated, and the Name of a *Roman* Province so long renowned among them, being overthrown by the Wickedness of foreign Nations, might grow contemptible. A Legion is sent again, which arriving unexpected in *Autumn*, made great Slaughter of the Enemy, obliging all those that could escape, to fly beyond the Seas, whereas before, they were wont yearly to carry off their Booty without any opposition.

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Then

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<sup>b</sup> *Abercurnig*, i. e. *Aber* (ostium) *corrionis* fluvius, a Monastery, where is now *Abercorn* castle, near which the Wall is said to begin at a Place call'd *Penuelton*, from the *Pictish* Word, *Penvael*, the head of a Wall; it is now call'd *Walltown*.

<sup>c</sup> *Kirk St. Patrick*.



Then the *Romans* declar'd to the *Britons*, that they could not for the future undertake such troublesome Expeditions for their sake, advising them rather to handle their Weapons, and undertake the Charge of engaging their Enemies, who would not prove more powerful, than themselves, unless they were dejected with Cowardice; and in regard, that they thought it might be some Help to their Allies, whom they design'd to abandon, they built a strong Stone<sup>d</sup> Wall from Sea to Sea in a strait Line between the Towns that had been there built for fear of the Enemy, and where *Severus* had cast up the Trench. The which Wall still famous, and to be seen, they built at the publick and private Expence, being assisted by a Number of *Britons*, eight Foot in breadth and twelve in heighth, in a strait Line from East to West, as is still visible to the Beholders. That being finish'd, they gave that dispirited People notable Advice, with Patterns to furnish them with Arms. Besides they built Towers on the Sea Coast to the Southward, at proper Distances, where their Ships were, be-

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<sup>d</sup> This Wall of Severus, is by Buchanan confounded with that of Adrian. It was so near Bede's Place of Residence, and so firm, that he is not particular in its beginning or ending, which Camden has accurately trac'd. It begins at Bulness upon the Irish Sea, and crossing the Counties comes to a small Village call'd Walls-end, near Tinnmouth, it is visible for many Miles together, standing entire, except the Battlements, within side is a military Way mention'd by Bede. Bish<sup>p</sup> Gibson observes Bede's Description to be so just, that even now, for the generality, it is the Height Bede mentions, and the Breadth is generally eight Feet, always more than seven.

because there also the Irruptions of the Barbarians were apprehended, and so took leave of their Friends as never to return again. They being gone home, the Scots and Picts, understanding that they had declar'd they would come no more, speedily return'd, and growing more confident than they had been before, secur'd to themselves all the Northern and farthest Part of the Island, as far as the Wall. Hereupon a timorous Guard was plac'd upon the top of the Wall, where they pin'd away Day and Night with fearful Hearts. On the other side the Enemy ply'd them with hooked Weapons, by which the <sup>c</sup> cowardly Defendants being miserably dragg'd off the Wall, were dash'd against the Ground. In short, forsaking their Cities and Wall, they fled, and were dispers'd. The Enemy pursues, the Slaughter increases, more cruel than all the former; for the wretched Natives were torn in pieces by their Enemies, as Lambs are by wild Beasts. Thus being expell'd their Dwellings and small Possessions, they supply'd their imminent Danger of famishing, by robbing and plundering one another, adding to their Calamities occasion'd by Foreigners, by their domestick Broils, till the whole Country was left destitute of all sorts of Food, except the Support of wild Beasts.

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<sup>c</sup> Of this miserable Estate of his Countrymen, Gildas seems very movingly to complain, but Bede not touch'd with the Feelings of the Britons, tho' he has taken the Relation from him, has express'd it not with so much Tenderness, but in severer Terms.

## C H A P. XIII.

*That during the Reign of Theodosius, the Younger, in whose Time Palladius was sent to the Scots that believ'd in CHRIST, the Britons begging Assistance of Ætius, the Consul, could not obtain it.*

**I**N the Year of the Incarnation of our Lord 423, *Theodosius*, the younger, next to *Honorius*, being the 45th from *Augustus*, taking the Government upon him, held it twenty six Years. In the 8th Year of his Reign, *Palladius* was first sent by *Celestin*, Bishop of the Roman Church to the Scots that believ'd in CHRIST. In the 23<sup>d</sup> Year of his Reign, *Ætius*, a renowned Person, being also a *Patritian*, had his third Consulship with *Symmachus*. To him the wretched Remains of the Britons sent a Letter, which began thus. To <sup>a</sup> Ætius, thrice Consul, the Sighs of the Britons. And in the  
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<sup>a</sup> In some Copies of *Gildas*, whence *Bede* took this, it is *Agitio tertio Consuli*, in others the Numerals are omitted, and in one *Æquitio Cons.* as *Mr. Cambden* observes; In some Latin Copies it is, à *Boëtio Consule*. *Mr. Selden* is of Opinion, that this Person was really no Consul, but call'd so only by our Historians, who complimented all great Romans promiscuously with that Title, But it was neither *Egicius*, nor *Equitius*, but *Ætius*, who was Consul with *Symmacus*, however, *Bede* here seems to be out, in saying he was engag'd with *Eleda* and *Attila*, for *Eleda*, according to *Prosper*,



sequel of the Letter they thus express'd their Calamities. *The Barbarians drive us to the Sea; the Sea drives us back to the Barbarians; between them we are expos'd to two sorts of Deaths, we are either slain or drowned.* Yet neither could all this procure any Assistance from him, he being then engag'd in most dangerous Wars with *Bleda* and *Attila*, Kings of the *Huns*.  
And

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*Prosper, was kill'd by Attila two Years before Ætius and Synna were Consuls; and one, according to Marcellinus. Mr. Cambden seems to doubt the Veracity of Bede's History in this Place, for the third Consulship of Ætius fell in the 39th Year of Theodosius, according to the Kalendar; whereas, Bede makes it the 23d, and therefore the coming over of the Saxons was sooner, as will after appear; for German is said to assist the Britains against the Scots and Saxons, which could not be if they came not till after Ætius third Consul, in 446, whereas it is undoubtedly agreed that St. German dy'd Anno 435. And Nennius affirms, that St. German went over to his own Country after the Death of Vortigern, who was the Prince that invited the Saxons into Britain: So that he must needs be come over before the Year 435, the last of St. German. Cambden proceeds to prove from Nennius, that the Saxons came over in the fourth Year of Vortigern, when Theodosius and Valentinian were Coss. and so consequently must be here in the Year 428, long before this Epistle to Ætius. But Mr. Cambden supposes the Numerals in Bede transcrib'd wrong: This Difficulty of History, some Writers seem to solve by making it Scotorum instead of Saxonum. On the other hand, others have prov'd (as Archbishop Usher,) the Saxons to have made inroads long before Vortigern's Invitation, which Claudian in his Paneg. to Stilicon intimates, and Mr. Cambden confesses: neither will some allow the Death of St. German so soon as Cambden places it, who tho' he says, he has the best Authorities, has not told us who they were; whereas Honoratus, his Cotemporary, says, he was at the Gallican Council in 444, and Ligonius places his Death in 448. See Stillingfleet Origines Britan. p. 316. Archbishop Usher, Antiq. Brit. 217.*

*This is closely copied from Gildas.*



And tho' the Year before this *Bledla* had been murder'd by the Treachery of his Brother *Attila*, yet *Attila* himself remain'd so intolerable an Enemy to the Republick, that he ravag'd almost all *Europe*, invading and destroying Cities and Castles. Besides, at the same time there was a Famine at *Constantinople*, and presently a Plague follow'd it, and a great Part of the Walls of that City with 57 Towers fell down. Many Cities also falling to Ruin, the Famine and pestilential Stench of the Air destroy'd Thousands of Men and Cattel.

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#### CHAP. XIV.

*How the Britons being compell'd by Famine, drove the Barbarians out of their Territories ; and soon after there ensu'd Plenty of Corn, Luxury, Plague, and the Subversion of the Nation.*

**I**N the mean Time the aforesaid Famine more and more affecting the *Britons*, and leaving to Posterity lasting Memorials of its mischievous Effects, oblig'd many of them to submit themselves to the destructive Robbers ; tho' others never would, but rather confiding in the Divine Assistance, when none humane was to be had : They continually made Excursions from the very Mountains, Caves and Woods, and then first began to make Slaughter of their Enemies, who had been many Years plundering

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ing the Country. The bold *Irish* Rovers therefore return'd home, in order to come again soon after. The *Picts* then first, and afterwards remain'd quiet in the farthest Part of the Island; however, sometimes they would do some Mischief, and take Booties from the *Britons*. The Enemies Ravages ceasing, the Island began to abound with such Plenty of Grain, as had never been known in any Age before; with Plenty, Luxury increas'd, and this was immediately attended with all sorts of Crimes; particularly Cruelty, Hatred of Truth, and Love of Falshood; insomuch, that if any one among them happen'd to be more mild, and somewhat inclin'd to Truth, all the rest abhorr'd and persecuted him, as if he had been the Subverter of *Britain*. Nor were the Laity only guilty of these things, but even the Flock of our Lord, and his Pastors, addicting themselves to Drunkenness, Animosity, Litigiousness, Contention, Envy, and other such like Crimes, and casting off the light Yoke of CHRIST. In the mean Time, on a sudden, a dismal Plague fell upon that corrupt Generation, which soon destroy'd such Numbers of them, that the Living were scarce sufficient to bury the Dead: yet could not those that surviv'd, be withdrawn from the Spiritual Death, which they incurr'd by Sin, either by the Death of their Friends, or the Fear of their own. Whereupon, not long after a more severe Vengeance, for their horrid Wickedness, fell upon the sinful Nation. They consulted what was to be done, where they should seek Assistance to prevent or repel the cruel and frequent Incurfions of the Northern Nations; and

and they all agreed with their King <sup>a</sup> *Vortigern*, to call over to their Aid from the Parts beyond the Sea, the *Saxon* Nation ; which appears to have been the Disposition of our Lord, that Evil might fall upon the Wicked, as the Event more evidently shew'd.

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<sup>a</sup> Or *Guortigern*, a General, who was either set up by the People, or usurp'd that Title. The Reason of this inviting over those People is suppos'd to be not only out of Fear of the Northern Nations, but of his own Subjects, who, as *Gildas* says, set up and dethron'd at their Pleasure. He was likewise, says *Nennius*, not a little fearful of *Ambrosius's* Interest with them, whose Parents he had murder'd ; and who being the last of the Romans, was in no small Favour with the People.

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## CHAP. XV.

*How the Nation of the Angles being invited into Britain, at first oblig'd the Enemy to retire at a Distance ; but not long after, joining in League with them, turn'd their Weapons upon their Confederates.*

IN the Year from the Incarnation of our Lord, 449, *Martian* being made Emperor with *Valentinian*, and the 46<sup>th</sup> from *Augustus*, held it seven Years. Then the Nation of the Angles,



*Angles*, or <sup>a</sup> *Saxons*, being invited by the afore-  
said King, arriv'd in *Britain* with three long  
Ships, and had a Place assign'd them to reside  
in by the same King, in the Eastern Part of  
the Island, as it were to fight for their Coun-  
try, but in reality to subdue this. Having,  
accordingly engag'd with the Enemy, who were  
come from the North to give Battle, the  
*Saxons* obtain'd the Victory; which being  
known at their Homes, as also the Fertility  
of the Island, and the Cowardice of the *Brit-  
tons*, a more considerable Fleet of arm'd Men  
was quickly sent over, bringing a greater  
Power, which being added to the former Num-  
ber, made up an invincible Army. The new  
Comers receiv'd of the Gift of the *Britons* a  
Place to inhabit, upon Condition that they  
should wage War against their Enemies for  
the Peace and Security of the Country, and  
the *Britons* should give the Soldiers their Pay.  
Those

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<sup>a</sup> *The Conjectures about the Original and Name of this  
People have been various, some supposing them the Saci,  
a People in Asia, others that they took their Name from  
Saxa a short Sword, of which Opinion is Bishop Stillingfleet.  
Mr. Cambden observes that when they began to be first men-  
tion'd, which is by Ptolomy, they dwelt in the Cimbrica  
Chersonesus, now Denmark; after which they broke into  
the Swevian Territories, now the Dukedom of Saxony, and  
driving out the Franks, and settling along the Sea Coasts of  
Germany, and living by Piracy, have since been call'd pro-  
miscuously, Saxons, viz. those in Jutland, Sleswick, Holla-  
tia, Dithmarc, Bishoprick of Bremen, Oldenburg, East and  
West Friezland, and Holland; for their Country, says Erhel-  
ward, who wrote Anno 950. contains all the Sea Coast be-  
tween the River Rhine, and the City Doma, now Danc-  
marc; and from these Coasts they harass'd Britain, till  
Hengist coming from Batavia or Holland settled he &c. Camb.  
Brit.*



Those that came over were of the three most Powerful Nations of *Germany*, *Saxons*, *Angles*, and *Jutes*. From the <sup>b</sup> *Jutes* are descended the People of *Kent*, and of the Isle of *Wight*, and those which in the Province of the *West-Saxons* are to this Day call'd the Nation of the *Jutes*, seated opposite to the Isle of *Wight*. From the *Saxons*, that is, the Country which is now call'd the *Old Saxons*, came the *East-Saxons*, the *South-Saxons*, and the *West-Saxons*. From the <sup>c</sup> *Angles*, that is, the Country call'd *Angelland*, and is said from that Time to remain desert to this Day, between the Provinces of the *Jutes* and the *Saxons*, are descended the *East-Angles*, the *Midland Angles*, *Mercians*, all the Race of the *Northumbrians*, that is, of those Nations that inhabit on the North side of the River *Humber*, and the other Nations of the *English*. Their first two Commanders are said to have been *Hengist* and *Horfa*. Of whom *Horfa* being  
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<sup>b</sup> *Jutes* or *Goths* came from the upper Part of *Denmark*, call'd *Jutland*, *Mr. Cambden* thinks they may have descended from the *Gutti* of *Ptolomy*, plac'd in *Scandia*, whose chief Seat is *Gothland*.

<sup>c</sup> The *Angles*, are by some said to have liv'd in *Westphalia*, where *Ptolomy* places the *Suevi Angli*; others in *Pomerania*, where there is a Town call'd *Angleon*; *Bede* here places them between the *Saxons* and *Jutes*, which *Mr. Cambden* enlarges upon, and says, that *Juteland* and *Holfatia*, the old Seats of the *Saxons*, is a Province in *Denmark*, under the City of *Flemsberg*, call'd at this Day, *Angel*, which *Lindebergius* calls little *England*, and confirms his Opinion by the Authority of the aforesaid *Ethelward*, who says Old *Anglia* is situated between the *Saxons* and *Gjots*, whose Capital City is in *Saxon* call'd *Sleswick*, by the *Danes*, *Haithbay*. See *Cambd. Brit.*

afterwards slain in <sup>d</sup> War by the *Britons*, has still a <sup>e</sup> Monument famous for his Name in the Eastern Parts of *Kent*. They were the <sup>f</sup> Sons of *Vitgilfus*, whose Father was *Vecta*, whose Father was *Woden*; from whose Stock the Regal Race of many Provinces deduce their Original. In short, Swarms of the aforesaid Nations hastening over into the Island, the new-come People began to increase, insomuch that they became terrible to the Natives themselves, who had call'd them. Then having on a sudden enter'd into a League with the *Picts*, whom they had by this Time drove to a greater distance by force of Arms, they began to turn their Weapons upon their Confederates. At first they oblig'd them to furnish greater Plenty of Provisions; and seeking an occasion to fall out, protested, that unless greater Store of Provisions were brought them, they would break the Confederacy, and ravage all the Island; nor were they backward in putting their Threats in Execution. In short, the Fire kindled by the Hands of the Pagans, prov'd God's just Revenge for the Crimes of the People; not unlike that which being once lighted by the *Chaldeans*, consum'd the Walls and all the Buildings of *Jerusalem*. For the wicked Conqueror acting here in the same manner, or rather the just Judge so ordaining, plundering all the neighbouring Cities and Country,

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<sup>d</sup> This Battle was fought between Vortimer, or Guortimer, and Hengist at Ailsford in Kent.

<sup>e</sup> At Horsted in Kent.

<sup>f</sup> This Genealogy is exact with that in the Saxon Chronicle.

Country, they carried on the Conflagration from the Eastern to the Western Sea, without any Opposition, and almost cover'd all the Superficies of the perishing Island. Publick, as well as private Structures were overturn'd; the Priests were every where slain before the Altars; the Prelates and the People, without any respect of Persons, were destroy'd with Fire and Sword; nor was there any to bury them, thus cruelly slaughter'd. Thus some of the miserable Remains being taken in the Mountains, were butcher'd in Heaps. Others spent with Hunger, coming abroad, submitted themselves to the Enemy for Food, being to undergo perpetual Servitude, unless they were immediately kill'd. Others with sorrowful Hearts fled to Countries beyond the Sea. Others continuing in their Country full of dread, led a poor Life on Mountains, in Woods, and on craggy Rocks, always uneasy in their Minds.

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## CHAP. XVI.

*That the Britons obtain'd their first Victory over the Nation of the Angles, under the Conduct of Ambrosius, a Roman.*

**W**HEN the victorious Army, having destroy'd and dispers'd the Natives of the Island, was return'd home; they also began by Degrees to take Heart, and gather Strength,



Strength, fallying out of the lurking Places where they had lain hid, unanimously imploring the Divine Assistance, that they might not be utterly cut off. They had at that Time for their Leader, *Ambrosius & Aurelius*, a modest Man, who alone perhaps of the *Roman Nation* had surviv'd that Storm, all the Royal Progeny having been slain in the same. Under this Commander the *Britons* reviv'd, and offering Battle to the Victors, by the Help of God came off victorious. From that Day sometimes the Natives, and sometimes their Enemies prevail'd, till the Year of the Siege of *Baddefdown-Hill*, when they made no small Slaughter of those Invaders; being about the 44<sup>th</sup> Year of their Arrival in *England*. But of this hereafter.

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*& The Saxon Writres taking so little notice of this great Man Aurelius, is thought owing to their Partiality for their Ancestors. Huntington reports Ambrosius to have join'd Vortigern's two Sons, Vortimer and Catigis, that the first Battle was at Ailstrue or Elstree, and the second at Creaganford, (in the Saxon Annal Treccanynod) now Crayford in Kent. The Author of the Saxon Annals mentions 4000 Men kill'd and the Britains defeated, but takes no notice any where of Ambrosius; so that Bede here alludes to that of Marsbelly. Gildas says, some of Ambrosius's Posterity were alive in his Time, but degenerated.*



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## CH A'P. XVII.

*How German, the Bishop, sailing into Britain with Lupus, first quell'd the Tempest of the Sea, and afterwards that of the Pelagians, by divine Power.*

SOME few Years before their Arrival, the *Pelagian* Heresy brought over by *Agricola*, the Son of *Severianus* a *Pelagian* Bishop, had laid a foul pestilential Blemish upon the Faith of the *Britains*. But the *Britons* absolutely refusing to embrace that perverse Doctrine, blaspheming the Grace of CHRIST, and not being able to confute the Subtilty of that wicked Persuasion by force of Argument, thought of an wholesome Method, which was to crave Aid of the *Gallican* Prelates in that spiritual War. Hereupon having gather'd a great Synod, they consulted together, what Persons should be sent thither, and by unanimous Consent, choice was made of the Apostolical Priests, <sup>a</sup> *German*, Bishop of *Auxerre*, and *Lupus* of *Troyes*, to go into *Britain* to confirm the Faith of Grace. They having readily taken upon them to comply with the Request and Commands of the Holy Church, put to Sea, and sail'd half Way over from *Gaul* to *Britain* with a fair Gale.

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<sup>a</sup> *The Life of St. German was written by Conflancius, a Priest of the Gallican-Church, whom Bede follows.*

There on a sudden they were met by an hostile Power of Demons; envying such great Mens Proceeding to retrieve the Safety of the Peoples Souls. They rais'd Storms, and darkned the Sky with Clouds. The Sails could not bear the Fury of the Winds, the Sailors Skill was forc'd to give way, the Ship was sustain'd by Prayer; not by Strength, and as it hapned, the Commander and Bishop being spent, and overcome with Weariness, was fallen asleep. Then the Tempest, as if the Person that oppos'd it had given over, gather'd Strength, and the Ship overpower'd by the Waves was ready to sink: Then the blessed *Lupus* and all the rest awak'd their Elder, to oppose him to the raging Elements. He the more resolute for the Excess of Danger, call'd upon CHRIST, and having, in the Name of the Holy Trinity, sprinkled a little Water, quell'd the raging Waves, admonish'd his Companion, encourag'd all, and all unanimously fell to Prayer. The Deity was at hand, the Enemies put to flight, a serene Calm ensu'd, the Winds on the contrary apply'd themselves to forward the Voyage; and having soon cut through the Distance on the Ocean, they enjoy'd the Quiet of the wish'd for Shore. A Multitude flocking thither from all Parts, receiv'd the Priests, whose coming had been foretold by the Predictions of Adversaries. For the wicked Spirits declar'd what they fear'd, which being by Priests expell'd Bodies they had taken Possession of, made known the Nature of the Tempest, and the Dangers they had occasion'd, not denying that they had been overcome by their Merits and Command. In the mean Time the Apostoli-

cal Priests suddenly fill'd the Island of *Britain* with their Fame, Preaching and Virtues ; and the Word of God was by them daily imparted, not only in the Churches, but even in the Streets and Fields, so that the Catholics were every where confirm'd, and the Deluded corrected. They, like the Apostles, had Honour and Authority through a good Conscience, sound Doctrine through Learning, and Virtue from their Merits. Thus the generality of the Country had readily embrac'd their Opinions : The Authors of the perverse Notions lay hid, and, like the Evil Spirits, griev'd for the loss of the People that was rescu'd from them ; at length, after mature Deliberation they had the boldness to enter the <sup>b</sup> Lists, and appear'd, being conspicuous for Riches, glittering in Apparel, and supported by the Flatteries of many ; choosing rather to hazard the Combat, than to undergo the Dishonour, among the People, of having been silenc'd, lest they should seem by saying nothing to condemn themselves. An immense Multitude was there assembled with their Wives and Children. The People stood about as Spectators and Judges ; the Parties present very different in Condition ; on the one side was divine Faith, on the other side humane Presumption ; on the one side Piety, on the other Pride ; on the one side *Pelagius* chief, on the other CHRIST. The  
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<sup>b</sup> *The Place of this famous Conference was at St. Albans, where, Mr. Camden says, near the Ruins of the old City, stands a Chapel dedicated to St. German, built upon the very Ground where he stood at this Dispute, now ill employ'd, as appears by an ancient Record of that Monastery.*



most blessed Priests, *German* and *Lupus*, permitted their Adversaries to speak first, who long took up the Time, and fill'd the Ears with empty Words. Then the venerable Prelates pour'd forth the Torrent of their Eloquence in Apostolical and Evangelical Showers. Their own Discourse was interspers'd with Divine Sentences, and their most weighty Assertions were supported by written Testimonies. Vanity was convinc'd, and Perfidiousness confuted; so, as that at every Objection made against them, not being able to reply, they confess'd they had err'd. The People, who were Judges, could scarce refrain from using Violence, but gave their Judgment in Acclamations.

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## CHAP. XVIII.

*The same Holy Man gave Sight to the blind Daughter of a Tribune, and then coming to St. Albans, there receiv'd some Relicks of his, and left others of the Blessed Apostles, and other Martyrs.*

THEN, on a sudden, one, who had the Quality of a Tribune came forward with his Wife, presenting his blind Daughter, ten Years of Age, to the Priests to be cur'd, whom they order'd to be set before their Adversaries; but they being convinc'd by Guilt of Conscience, join'd their Intreaties to those



the Child's Parents, beseeching the Priests that the Child might be cur'd. They perceiving their Adversaries to yield, made a short Prayer, and then *German*, full of the Holy Ghost, invok'd the Trinity, and taking into his Hands a Casket with Relicks of Saints, which hung about his Neck, apply'd it to the Girls Eyes; the which being immediately deliver'd from Darkness, were fill'd with the Light of Truth. The Parents rejoice, the People are astonish'd at the Miracle; after which Day, the wicked Perswasion was so fully obliterated in the Minds of all Men, that they ardently embrac'd the Doctrine of the Priests. The damnable Perverseness being thus suppress'd, and the Authors thereof confuted, and all the People's Hearts settled in the Purity of Faith, the Priests repair'd to the Martyr *St. Alban*, to return Thanks to God through him. There *German* having along with him a Relicks of all the Apostles, and of several Martyrs, after offering up his Prayers, commanded the Tomb to be open'd, to lay up therein some precious Gifts; judging it convenient, that the Limbs of Saints brought together from several Countries, being receiv'd into Heaven upon equal Merits, should be preserv'd in one Tomb. Those being honourably deposited, and laid together, he took up a Parcel of Dust from the very Place, where  
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<sup>a</sup> In this Bede follows Constantius, who asserts the same. In the Year 1257. was dug up this old Inscription in *St. Albans Church*, in this Mausoleum was found the venerable Corps of *St. Alban*, the Protomartyr of Britain, it was in Lead, and suppos'd to have been laid in King *Offa's* Time.

the Martyr's Blood had been shed, to carry away with him ; the which Dust having retain'd the Blood, it appear'd that the Slaughter of the Martyrs had communicated a Redness to it, whilst the Persecutor was struck pale. These Things being so transacted, an innumerable Multitude of People was that Day converted to the Lord.

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## CHAP. XIX.

*How the same Holy Man being detain'd there by an Indisposition, by his Prayers quench'd a Fire that had broke out among the Houses, and was himself cur'd of his Distemper by a Vision.*

AS they were returning from thence, the Enemy of Mankind having laid accidental Snares, much hurt German's Foot by a Slip, not knowing that, like Job, his Merits would be enhanc'd by the Affliction of his Body. Whilst he was thus detain'd for some time in the same Place, by reason of his Infirmary, a Fire broke out in a Cottage neighbouring upon that where he was entertain'd ; the which having burnt down the Houses that were there, thatch'd with the Reed of the Marsh, was carried on by the Wind, to the Dwelling in which he lay. The People all flock'd to the Prelate, intreating him with Hands lifted up, that he would avoid the impending Danger. He having rebuk'd them,

relying on Faith, would not suffer himself to be remov'd. The Multitude beside themselves with Despair, ran to oppose the Conflagration; however, for the greater Manifestation of the Divine Power, whatsoever the Croud endeavour'd to save, was destroy'd; but the dreadful Flame flew over that which the disabled motionless Person had defended, sparing the House that gave Entertainment to the Holy Man, raging about on every side of it, and the Mansion in which the Inhabitant was shut up appear'd untouch'd, amidst the scattering Conflagration. The Multitude rejoic'd at the Miracle, and congratulated their being overcome by the Divine Powers. An infinite Number of the poorer sort watch'd Day and Night before the Cottage; some to heal their Souls, and some their Bodies. It is impossible to relate what CHRIST wrought in his Servant, what Wonders the sick Man perform'd. And he suffering no Medecines to be apply'd to his Distemper, one Night saw a Person in Garments as white as Snow, standing by him, who, reaching out his Hand, seem'd to raise him up as he lay, and order'd him to stand boldly upon his Feet; from which Time, his Pain ceasing, he was so perfectly restor'd, that when the Day came on, he, without any Hesitation, undertook the Toil of a Journey.

CHAP. XX.

*How the same Bishops procur'd the Britons Assistance from Heaven in a Battel, and then return'd home.*

IN the mean time the Saxons and Picts, with their united Forces, made War upon the Britons, whom Necessity had drawn together into the Camp, and they full of Dread, thinking themselves an unequal Match to their Enemies, implor'd the Assistance of the holy Bishops; who hastning to them as they had promis'd, added so much Courage to those fearful People, that one would have thought they had been join'd by a mighty Army. The Leaders being Apostolical Men, CHRIST forwarded the Service in the Camp. The venerable Days of *Lent* were also at hand, render'd more religious by the Presence of the Priests, insomuch, that the People being instructed by daily Sermons, resorted in Crowds to receive the Grace of Baptism; for most of the Army desir'd to be admitted to the saving Water; the Church was adorn'd with Boughs against the Feast of the Resurrection of our Lord, and so fitted up in that Martial Camp, as if it were in a City. The Army still wet with the Baptismal Water, advanc'd, the Faith of the People grew strong, and the arm'd Power being in a Consternation, the Divine Assistance was rely'd upon. The Enemy receiv'd Advice



of the Posture of the Army, and not questioning their Success against an unarm'd Multitude, hasted forward, but their Approach was made known by the Scouts. The greater Part of the Forces just come from the Font, after the Festival of *Easter*, preparing to arm and carry on the War, *German* declar'd he would be their Leader in Battel. He pick'd out the most active, view'd the Country about, and observ'd in the Way the Enemy was expected, a Valley encompass'd with Hills. In that Place he drew up the raw Army himself, playing the General. A Multitude of fierce Enemies appear'd, whom those that lay in Ambush saw approaching. Then *German*, the Standard-Bearer, warn'd and instructed them all in a loud Voice to repeat his Words, and the Enemy advancing securely, as believing they were come unexpected, the Priests three times cry'd, <sup>a</sup> *Hallelujah*. An universal Cry of the same Word follow'd, and the encompassing Hills resounding the Echo, the Enemy was struck with Terror, fearing that not only the neighbouring Rocks, but even the very Skies were falling upon them; and such was the Dread conceiv'd, that their Feet were not swift enough to deliver them from it. They fled in Disorder, casting away their Arms, well satisfy'd if they could escape the Danger naked;

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<sup>a</sup> *This Victory, which Archbishop Usher calls Victoria Alleluatica, was, he says, in Flintshire, at a Place call'd in English, and by the Welch, Guideruc-Mold; where, Mr. Camden says, are many Antiquities. It is call'd, says Usher, to this Day, Maes Garmen, or St. Germain's Field.*

ked; and many of them being regardless, thro' Fear, were swallow'd up by the River they were passing. The harmless Army beheld its Revenge, and became unactive Spectators of their Victory. The scatter'd Spoils were gather'd up, and the Religious Soldiers rejoyc'd in their Heavenly Success. The Prelates triumph'd after vanquishing the Enemy without Bloodshed, and having gain'd a Victory by Faith, without humane Force. The Bishops having settled the Affairs of the Island, and restor'd Tranquility by the Defeat, as well of the invisible, as of the carnal Enemies, prepar'd to return home. Their own Merits, and the Intercession of the Holy Martyr *Alban*, obtain'd them a safe Passage, and the happy Vessel restor'd them in Peace to their rejoicing People.

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## CHAP. XXI.

*The Pelagian Heresy again reviving, German returning into Britain with Severus, first heal'd a lame Youth, then having condemn'd, or converted the Hereticks, they restor'd Spiritual Health to the People of God.*

NOT long after, Advice was brought from the same Island, that the *Pelagian* Heresy was again spread abroad, by a few Persons. Again the most holy Man<sup>a</sup> was intrusted

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<sup>a</sup> This second Voyage of St. German is suppos'd twenty Years after the first.

treated by all the Priests, that he would defend the Cause of God, which he had before asserted. He speedily comply'd with their Request; and taking along with him *Severus*, a Man of singular Sanctity, who was Disciple to the most holy Father *Lupus*, Bishop of *Troyes*, and then ordain'd Bishop of *Treves*, was preaching the Word of God to the People of the hither *Germany*, put to Sea, and was calmly wafted over into *Britain*. In the mean time, the wicked Spirits flying about the whole Island, unwillingly foretold that *German* was coming, insomuch, that one *Elafius*, the chief of that Religion, hastened to meet the Holy Men, without having receiv'd any known Message, carrying along with him his Son, who labour'd under a miserable Weakness of his Limbs in the very Flower of his Youth; for the Nerves being wither'd, his Leg was contracted, so that the Limb being dead, he could not walk. All the Country follow'd this *Elafius*. The Priests arriv'd, the Multitude knowing nothing of their coming, met them, and they bless'd and preach'd the Word of God to them. They found the People constant in the Faith they had left, understood that few had gone astray, found out the Authors, and condemn'd them. Then *Elafius* cast himself at the Feet of the Priests, presenting his Son, whose Distress was visible, without being signify'd by Intreaties. All in general were griev'd, but especially the Priests, who represented their Compassion before the Throne of Mercy, and *German* caus'd the Youth to sit down, he handled the Leg drawn up with the Infirmary, stroking the same with his healing Hand.

Hand, immediately Soundness follow'd the Medicinal Touch, the wither'd Nerves were restor'd, and the Youth, was, in the Presence of all the People, deliver'd whole to his Father. The Multitude was amaz'd at the Miracle, and the inculcated Faith was confirm'd in their Minds; then were they in a Sermon warn'd and exhorted to make amends for their Errors. By the Judgment of all, the Spreaders of the Heresy, who had been expell'd the Island, were brought before the Priests, to be convey'd up into the Inland, that the Conuntry might be absolv'd, and they corrected. Thus the Faith in those Parts continu'd long after untainted. All things being settled, the blessed Prelates return'd as prosperously as they came. But *German* after this went to *Ravenna* to intercede for the Nation of *Britany* in *France*, where being very honourably receiv'd by *Valentinian* and his Mother *Placidia*, he departed to CHRIST; whose Body was, in regard of his Virtue, convey'd to his own City with a splendid Attendance. Not long after *Valentinian* was murder'd by the Followers of *Etius*, whom he had put to Death, in the sixth Year of the Empire of *Marcianus*, with whom also ended the Western Kingdom.



## CHAP. XXII.

*The Britons being for a Time deliver'd from foreign Invasions, wasted themselves by Civil Wars, and then gave themselves up to more heinous Crimes.*

**I**N the mean Time in Britain there was some respite from Foreign, but not from Civil War. There still remain'd the Ruins of Cities destroy'd by the Enemy, and abandon'd, the Natives who had escap'd the Enemy, fought against each other. However, the Kings, Priests, private Men, and the Nobility still remembring the late Calamities and Slaughters, in some Measure kept within Bounds; but those dying, and another Generation succeeding, which knew nothing of those Times, and was only acquainted with the present peaceable State, all the Bonds of Sincerity and Justice were so entirely broken, that there was not any, I will not say, remains, but not so much as the Remembrance thereof left among a few, and those very few. Among other most wicked Actions, not to be express'd, which their own Historian <sup>a</sup> *Gildas* in a mournful

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<sup>a</sup> Call'd Badonicus, being born the same Year of the famous Battle of Baddensdown, a Monk of Bangor, about the middle of the sixth Century, his Book, *De Exidio Britanniae*, is all we have of his Works.

ful manner takes notice of, they added this, that they never preach'd the Faith to the Nation of the *Saxons*, or *English*, who inhabited *Britain* together with them; however the divine Goodness did not forsake its People, whom it foreknew, but sent to the aforesaid Nations, much more worthy Preachers, to bring it to the Faith.

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### CHAP. XXIII.

*How the Holy Pope Gregory sending Augustin, with other Monks, to preach to the English Nation, encourag'd them by his Exhortatory Epistle, not to cease from their Labour.*

**I**N the Year from the Incarnation of our Lord, 582. *Maurice*, the 54<sup>th</sup> from *Augustus*, taking the Empire upon him, held it twenty one Years. In the 10<sup>th</sup> Year of his Reign, *Gregory*, a Man renowned for Learning and Behaviour, was promoted to the Bishoprick of the *Roman* and Apostolical See, and presided thirteen Years, six Months, and ten Days. He being mov'd by Divine Inspiration, in the 14<sup>th</sup> Year of the same Emperor, and about the 150 after the coming of the *English* into *Britain*, sent the Servant of God, *Augustin*, and with him several other Monks, fearing the Lord, to preach the Word of God to the *English* Nation. They having, in Obedience to  
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the Pope's Commands; undertaken that Work, and gone some Part of their Way, being seiz'd with a slothful Fear, began to think of returning home, rather than to proceed to a barbarous, fierce and unbelieving Nation, to whose very Language they were Strangers; and this they unanimously agreed was the safest Course. In short, they sent back *Augustin*, whom he had appointed to be Consecrated Bishop, in case they were receiv'd by the *English*, that he might by humble Intreaty obtain of the Holy *Gregory*, that they should not be compell'd to undertake so dangerous, so toilsome, and so uncertain a Journey. He sending them an Exhortatory Epistle, persuaded them to proceed in the Work of the Divine Word, relying on the Heavenly Assistance. The Purport of which Letter was as follows.

**G**regory, the Servant of the Servants of God, to the Servants of our Lord. Forasmuch as it had been better not to begin a good Work, than to think of desisting from that which has been begun, it behoves you (most beloved Sons,) to fulfil the good Work, which by the Help of our Lord, you have undertaken. Let not therefore the Toil of the Journey, nor the Tongues of Evil speaking Men deter you; but with all possible Earnestness and Fervor perform that which you have undertaken by God's Direction; being assur'd, that much Labour is follow'd by a Reward of Eternal Glory. When *Augustin*, your chief, returns, whom we also constitute your Abbat, humbly obey him in all things; as knowing, that whatsoever you shall do by his Direction, will, in all respects, be available to your Souls. Al-

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*Almighty God protect you with his Grace, and grant that I may in the Heavenly Country see the Fruits of your Labour. In as much as, tho' I can not labour with you, I shall partake in the Joy of the Reward; because I am willing to labour. God keep you in safety, most beloved Sons. Dated the 10<sup>th</sup> of the Kalends of August, in the 14<sup>th</sup> Year of the Empire of our most pious August Lord Mauritius Tiberius, the 13<sup>th</sup> Year after the Consulship of our said Lord. The 14<sup>th</sup> Indiction.*

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## CHAP. XXIV.

*How he writ to the Bishop of Arles to entertain them.*

**T**HE venerable Pope also sent them a Letter for *Etherius*, Archbishop of *Arles*, for him to give favourable Entertainment to *Augustin* in his Way to *Britain*, the which Letter was in these Words.

**T**O the Most Reverend and Holy Brother, *Etherius*, Fellow Bishop, *Gregory*, the Servant of the Servants of God. Altho' Religious Men stand in need of no Recommendation with Priests that have the Charity which is pleasing to God; yet, in regard that a proper Opportunity is offer'd to write, we have thought fit to send you our Letter, to inform you, that we have directed thither, for the good of Souls, the Bearer of these Presents, *Augustin*, the Servant of God, of whose

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*Industry we are assur'd, with other Servants of God, whom it is requisite that your Holiness assist with Priestly Affection, and be diligent in affording him your Comfort. And to the end that you may be the more ready in your Assistance, we have enjoin'd him particularly to acquaint you with the Occasion of his coming; knowing, that when you are acquainted with it, you will, in regard the Matter requires it, for the sake of God, zealously apply yourself to afford your Relief. We also in all things recommend to your Charity Candidus, the Priest, our common Son, whom we have sent to the Government of our Patrimonial Church. God keep you in safety, Most Reverend Brother. Dated the 10<sup>th</sup> of the Kalends of August, in the 14<sup>th</sup> Year of the Empire of our most pious August Lord Mauritius Tiberius, the 13<sup>th</sup> Year after the Consulship of our said Lord. The 14<sup>th</sup> Indiction.*

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## CHAP. XXV.

*Augustin coming into Britain, first preach'd in the Isle of Thanet to the King of Kent, and having obtain'd his License, proceeded to preach in that Country.*

**A**ugustin being strengthened by the Confirmation of the blessed Father Gregory, return'd to the Work of the Word of God, with the Servants of CHRIST, and arriv'd in Britain. Ethelbert was at that Time the most potent King of Kent, who had extended his  
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Dominions as far as the great River *Humber*, by which the Southern *Saxons* are divided from the Northern. On the East side of *Kent* is the Isle of *Thanet*, considerable large, that is, containing, according to the *English* way of reckoning, 600 Families, divided from the other Land by the River *Wantsum*, which is about three Furlongs over, and fordable only in two Places, for both Ends of it run into the Sea. In this Island landed the Servant of our Lord, *Augustin*, and his Companions, being, as is reported, near forty Men. They had by Order of the blessed Pope *Gregory*, taken Interpreters of the Nation of the *Franks*, and sending to *Ethelbert*, signify'd, that he was come from *Rome*, and brought a joyful Message, which most undoubtedly assur'd all that took the Advantage of it everlasting Joys in Heaven; and a Kingdom that would never end, with the living and true God. He having heard this, order'd them to stay in that Island where they had landed, and that they should be furnish'd with all Necessaries, till he should consider what to do with them. For he had before heard of the Christian Religion, as having a Christian Wife of the Royal Family of the *Franks*, call'd a *Berta*; whom he had receiv'd from her Parents, upon Condition that she should be permitted to practice her Religion with the Bishop *Luidhard*, given her to preserve the Faith. Some Days after the King came into the Island, and sitting in the open Air, order'd *Augustin* and his Companions to be brought into his Presence. For he had ta-

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\* Daughter of *Clotaire*, King of France,

ken Precaution that they should not come to him in any House, according to the ancient Superstition, lest, if they had any magical Arts, they might at their coming impose upon, and get the better of him. But they came furnish'd with Divine Virtue, not with Diabolical, bearing a silver Cross for their Banner, and the Image of our Lord and Saviour painted on a Board, and singing the Litany, offer'd up their Prayers to the Lord for their own, and the eternal Salvation of those to whom they were come. Having, pursuant to the King's<sup>b</sup> Commands, after sitting down, preach'd to him and all his Attendants there present, the Word of Life; he answer'd thus: *Your Words and Promises are very taking, but, in regard, that they are new and uncertain, I cannot approve of them, forsaking that which I have so long follow'd with the whole English Nation. But because you are come from far into my Kingdom, and, as I conceive, are desirous to impart to us those Things which you believe to be true, and most beneficial, we will not molest you, but rather give you favourable Entertainment, and take care to supply you with your necessary Sustenance; nor do we forbid you by preaching to gain as many as you can to your Religion.* Accordingly he gave them a dwelling Place in the City of Canterbury, which was the Metropolis of all his Dominions, and pursuant to his Promise, besides allowing them their Diet, permitted them to preach.

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<sup>b</sup> *It is thought the favourable Reception St. Augustine met with, proceeded from the King's being acquainted in some Measure with Christianity, by Luidhard, who, as Harpsfield says, had prepar'd the Way for him.*



preach. It is reported, that as they drew near to the City, after their manner, with the Holy Cross, and the Image of the great King, our Lord JESUS CHRIST, they, in consort, sung this Litany, or Prayer. *We beseech thee, O Lord, in all thy Mercy, that thy Anger and Wrath be turned away from this City, and from thy Holy House, because we have sinned.* Hallelujah.

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C H A P. XXVI.

*St. Augustin in Kent follow'd the Doctrine and manner of living of the Primitive Church, and settled his Episcopal See in the Royal City.*

AS soon as they enter'd into the dwelling Place assign'd them, they began to imitate the Course of Life practis'd in the Primitive Church; that is, applying themselves to frequent Prayer, Watching and Fasting; preaching the Word of Life to as many as they could; despising all worldly Things, as not belonging to them, receiving only what was necessary for Food of those they taught; living themselves in all respects conformable to what they prescribed to others, and being always dispos'd to suffer any Adversity, and even to die for that Truth which they preach'd. In short, some believ'd, and were baptiz'd, admiring the Simplicity of their innocent Life, and the Sweetness of their Heavenly Doctrine. There was



on the East side near the City, a Church dedicated to the Honour of St. *Martin*, formerly built, whilst the *Romans* were still in the Island, wherein the Queen, who, as has been said before, was a Christian, us'd to pray. In this they at first began to meet, to sing, to pray, to say Mass, to preach and to baptize, till the King being converted to the Faith, they had leave granted them more freely to preach, and build or repair Churches in all Places. When he, among the rest, being taken with the unspotted Life of those Holy Men, and their most agreeable Promises, which they prov'd to be most certain by working of many Miracles, believ'd and was baptiz'd, greater Numbers<sup>c</sup> began daily to flock together to hear the Word, and forsaking their Heathen Rites, to associate themselves, by believing, to the Unity of the Church of CHRIST. Whose Faith and Conversion the King so far encourag'd, as that he compell'd none to embrace Christianity, but only show'd more Affection to the Believers, as to his Feilow Citizens in the Heavenly Kingdom. For he had learnt from his Instructors, and Leaders to Salvation, that the Service of CHRIST ought to be voluntary, not by Compulsion. Nor was it long before he gave his Teachers a settled Place in his Metropolis of *Canterbury*, with the necessary Possessions in several Sorts.

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<sup>c</sup> *On the Christmas-day following St. Augustin's Arrival, as Baronius observes; and Pope Gregory, in a Letter to Eulogius, an Eastern Bishop, tells him, that the Success of St. Augustin was such, that the Christmas-day before (598.) above 10000 of the English were baptiz'd.*

CHAP. XXVII.

*St. Augustin being made Bishop, sent to acquaint Pope Gregory with what had been done, and receiv'd his Answer to the Doubts he had propos'd to him.*

**I**N the mean Time, the Man of God, *Augustin* repair'd to *Arles*, and was, pursuant to the Orders receiv'd from the Holy Father *Gregory*, ordain'd Archbishop of the *English* Nation, by *Etherius*, Archbishop of that City. Then returning into *Britain*, he sent *Laurence*, the Priest, and *Peter*, the Monk, to *Rome*, to acquaint the Holy Pope *Gregory*, that the Nation of the *English* had receiv'd the Faith of CHRIST, and that he was himself made a Bishop. At the same Time desiring his Solution of some Doubts that occur'd to him. He soon receiv'd proper Answers to his Questions, the which we have also thought fit to insert in this our History.

The Question of *Augustin*, Bishop of the Church of *Canterbury*.

*Concerning Bishops, how they are to behave themselves towards their Clergy, or into how many Portions the Things given by the Faithful to the Altar are to be divided; and how the Bishop is to act in the Church.*

Gregory, *Pope of the City of Rome, Answers.*

Holy Writ, which no doubt you are well vers'd in, testifies, and particularly *St. Paul's Epistle to Timothy*, wherein he endeavours to instruct him how he should behave himself in the House of God ; but it is the Custom of the See Apostolick to prescribe Rules to Bishops newly Ordain'd, that all Emoluments which accrue, are to be divided into four Portions, one for the Bishop and his Family, because of Hospitality and Entertainments ; another for the Clergy ; a third for the Poor ; and the fourth for the repairing of Churches. But in regard that your Brotherhood being brought up under Monastical Rules, is not to live apart from your Clergy in the *English Church*, which, by God's Assistance, has been lately brought to the Faith ; you are to follow that course of Life which our Forefathers did in the beginning of the rising Church, when none of them said any thing that he possess'd was his own, but all Things were in common among them. But if there are any Clerks not receiv'd into Holy Orders, who cannot live Continent, they are to take Wives, and receive their Stipends abroad ; because we know it is writ of the same Fathers above-mention'd, that a Distribution was made to each of them according to every one's Wants. Care is also to be taken of their Stipends, and Provision to be made, and they are to be kept under Ecclesiastical Rules, that they may live orderly, and attend to singing of Psalms, and by the help of God, preserve their Heart, and Tongue, and Body from all that is unlawful. But

as for those that live in common, what need we say any thing of making Portions, or keeping Hospitality and exhibiting Mercy; whereas all that can be spar'd is to be spent in Pious and Religious Works, the Lord and Master of all, teaching, *Give Alms of such things as you have, and behold all things are clean unto you.*

*Augustin's Question.*

*Whereas the Faith is one and the same, yet there are divers Customs of Churches, and one Custom of Masses is observ'd in the Holy Roman Church, and another in the Gallican Church.*

*Pope Gregory answers.*

Your Brotherhood knows the Custom of the Roman Church, in which you remember you were bred up. But it pleases me, that if you have found any thing, either in the Roman, or the Gallican, or any other Church, which Way be more acceptable to Almighty God, you carefully make choice of the same, and principally infuse into the Church of the English, which as yet is new in the Faith, whatsoever you can gather from many Churches. *For things are not to be asserted for the sake of Places, but Places for the sake of good Things.* Choose therefore from every Church those Things that are pious, religious and upright, and having, as it were, made them up in one Mass, depose them as a Custom in the Minds of the English.

*Augustin's Question.*

*I beseech you, what Punishment must be inflicted, if any one shall take any thing by Stealh from the Church.*

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*Gregory answers.*

Your Brotherhood may judge by the Person of the Thief, in what manner he is to be corrected. For there are some, who having a Substance, commit Theft; and there are others, who transgress in this Point through Want. Wherefore it is requisite, that some be punish'd in their Purfes, others with Stripes; some with more Severity, and some more mildly. And when the Severity is more, it is to proceed from Charity, not from Passion; because this is done to him that is corrected, to the End he may not be deliver'd up to Hell Fire. For it behoves us so to maintain Discipline among the Faithful, as good Parents do with their carnal Children, whom they punish with Stripes for their Faults, and yet design to make those their Heirs whom they chastize; and they preserve what they possess for those whom they seem in Anger to persecute. This Charity is therefore to be kept in the Mind, and that dictates the Measure of the Punishment, so that the Mind may act nothing beyond the Rule of Reason. You may add, how they are to restore those Things they have stolen from the Church. But, God forbid, the Church should recover with Advantage that which it seems to lose of earthly Things, and to seek Gain by Vanity.

*Augustin's Question.*

*Whether two own Brothers may marry two Sisters, which are of a Family far remov'd from them?*

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Gregory answers.

This may be done very lawfully; for nothing is found in Holy Writ that seems to contradict it.

Augustin's Question.

To what Degree may the Faithful, if it be lawful, marry with their Kindred, and Stepmothers, and Relations.

Gregory answers.

A certain worldly Law in the Roman Commonwealth allows that the Son and Daughter of a Brother and Sister, or of two own Brothers, or two Sisters, may be join'd in Matrimony; but we have found by Experience, that no Offspring can come of such Wedlock; and the Divine Law prohibits *to uncover the Nakedness* Lev. 18, *of Kindred.* Hence of Necessity it must be the third or fourth Generation of the Faithful, that can be lawfully join'd in Matrimony; for the second, which we have mention'd, must altogether abstain from each other. To have to do with a Stepmother is an heinous Crime, because it is written in the Law, *thou shalt not uncover the Nakedness of thy Father*; for the Son cannot uncover his Father's Nakedness, but, in regard, that it is written, *They shall be two* Gen. 2. 24. *in one Flesh*; he that presumes to uncover the Nakedness of his Stepmother, who was one Flesh with his Father, certainly uncovers the Nakedness of his Father. It is also prohibited to have to do with a \* Kinswoman, because \* *A Sister* by the former Conjunction she is become the *in Law.* Brother's Flesh. For which thing also *John* the

the *Baptist* was beheaded, and ended in Holy Martyrdom. To whom it was not said, that he should deny CHRIST, and he was kill'd for confessing CHRIST, but, in regard, that our Lord JESUS CHRIST said to the same *John* 14.6. Persons, *I am the Truth*, because *John* was kill'd for the Truth, he also shed his Blood for CHRIST. But forasmuch as there are many in the Nation of the *English*, who, whilst they were still in Infidelity, are said to have been join'd in this execrable Matrimony, when they come to the Faith they are to be admonish'd to abstain, and be made to know that this is a grievous Sin. Let them fear the dreadful Judgment of God, lest they incur the Torments of eternal Punishment for their carnal Affection. Yet are not they on this Account to be depriv'd of the Communion of the Body and Blood of CHRIST, lest they seem to be punish'd for those Things to which they oblig'd themselves through Ignorance before they had receiv'd Baptism. For at this Time the Holy Church chastizes some things through Zeal, and tolerates some through Meekness, and connives at some things through Discretion, that so she may often, by bearing and conniving, suppress the Evil she is averse to. But all that come to the Faith are to be admonish'd, that they do not presume to do any such thing. And if any shall be guilty of it, they are to be debarr'd the Communion of the Body and Blood of our Lord. Because as the Offence is in some Measure to be tolerated in those who did it through Ignorance, so it is to be strenuously prosecuted in those who do not fear to sin knowingly.

*Augustin's Question.*

*Whether a Bishop may be ordain'd without other Bishops being present, in case there be so great a distance between them, that they cannot easily come together?*

*Gregory answers.*

As for the Church of *England*, in which you are as yet the only Bishop, you can no otherwise ordain a Bishop; but without other Bishops; for when any Bishops come from *France*, they may be present as Witnesses to you in ordaining a Bishop. But we will have your Brotherhood to ordain Bishops in such a manner, that the said Bishops may not be far disjoin'd asunder, to the end, that when a Bishop is to be ordain'd, there be no Difficulty, but that the other Bishops, whose Presence is very necessary, may easily come together. Thus, when by the Help of God, Bishops shall be so constituted in Places every where near to one another; no Ordination of a Bishop is to be perform'd without assembling three or four Bishops. For, even in Spiritual Affairs, we may take Example by the Temporal, that they may be wisely and discreetly ordain'd. It is certain, that when Marriages are celebrated in the World, some marry'd Persons are assembled, that those who went before in the Way of Matrimony, may also partake in the Joy of the succeeding Couple. Why then shall not such Persons come together, at this Spiritual Ordination, wherein by the means of the sacred Ministry, Man is join'd to God, as may either rejoice in the Advancement of the new

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ordain'd Bishop, or jointly pour forth their Prayers to Almighty God for his Preservation.

*Augustin's Question.*

*How are we to deal with the Bishops of France and Britain.*

*Gregory answers.*

We give you no Authority over the Bishops of *France*, because the Bishop of *Arles* receiv'd the Pall from the ancient Times of my Predecessors, whom we are not to deprive of the Authority he has receiv'd. If it shall therefore happen that your Brotherhood goes over into the Province of *France*; you are to concert with the said Bishop of *Arles*; how, if there be any Faults among the Bishops, they may be amended. And if he shall happen to be lukewarm in keeping up of Discipline, he is to be heal'd by your Brotherhood's Zeal; to whom we have also written; that when the Presence of your Holiness shall be in *France*, he may also use all his Endeavours to assist you, and put away from the Behaviour of Bishops, all that shall be opposite to the Command of our Creator. But you of your own Authority shall not have Power to judge the Bishops of *France*, but by persuading, soothing, and showing good Works for them to imitate; Reform the Minds of wicked Men to the Study of Sanctity; for it is written in the Law,

Deut. 23. *When thou comest into the standing Corn of thy*  
 25. *Neighbours, then thou mayst pluck the Ears with*  
*thine Hand; but thou shalt not move a sickle unto*  
*thy Neighbour's standing Corn. For thou mayst*  
*not move the Sickle of Judgment in that Corn,*  
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which seems to be committed to another; but by the Effect of good Works strip the Lord's Wheat of the Straws of their Vices, and convert them into the Body of the Church, as it were by eating. But whatsoever is to be done by Authority, must be transacted with the aforesaid Bishop of Arles, lest that should be pretermitted, which the ancient Institution of the Fathers has appointed. But as for all the Bishops of Britain, we commit them to your Brotherhood, that the Unlearned may be taught, the Weak strengthened by Persuasion, the Perverse corrected by Authority.

*Augustin's Question.*

*Whether a Woman with Child ought to be baptiz'd? Or how long after she has brought forth, she may come into the Church? As also, after how many Days the Infant born may be baptiz'd, lest he be prevented by Death? Or how long after her Husband may have carnal Copulation with her? Or whether it be lawful for her to come into the Church when she has her Courses? Or may receive the Holy Sacrament of Communion? Or whether a Man, who has had to do with his Wife, may come into the Church before he has wash'd with Water? Or approach to receive the Mystery of the Holy Communion? All which Things are requisite to be known by the unpolish'd Nation of the English.*

*Gregory answers.*

I do not doubt but that these Questions have been put to your Brotherhood, whom I think I have already answer'd. But I believe you would have what you could conceive and say.

say, to be confirm'd by my Answer. For why should not a Woman with Child be baptiz'd; since the Fruitfulness of the Flesh is no Offence in the Eyes of Almighty God. For when our first Parents had sinn'd in Paradise, they forfeited the Immortality they had receiv'd, by the just Judgment of God. Because therefore Almighty God would not for their Fault wholly destroy human Race, he both depriv'd Man of Immortality for his Sin; and at the same Time, of his Goodness reserv'd to him the Fruitfulness of Illuc. On what Account then can that which is preserv'd to Human Race, of the Gift of Almighty God, be put from the Grace of Baptism? For it is very foolish to imagine that the Gift of Grace should seem to oppose that Mystery in which all Sin is blotted out. When a Woman is deliver'd, after how many Days she may come into the Church, you have been inform'd by reading the Old Testament; *viz. that she is to abstain for a Male Child thirty three Days, and sixty six for a Female.* Which is yet to be known, that it is taken in a Mystery; for if she enters the Church the very Hour that she is deliver'd, to return Thanks, she is not guilty of any Sin; because the Pleasure of the Flesh is in the Fault, and not the Pain; but the Pleasure is in the Copulation of the Flesh, whereas there is Pain in bringing forth the Child. Wherefore it is said to the first Mother of all, *In Sorrow shalt thou bring forth Children.* If therefore we forbid a Woman that has brought forth, to enter the Church, we make a Crime of her very Punishment. To baptize either a Woman that has brought forth, or that which she has

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been deliver'd of, if there be Danger of Death; even the very Hour that she brings forth, or that which is brought forth the very Hour it is born, is no way prohibited, because as the Grace of the Holy Mystery is to be with much Discretion provided for the Living and Understanding, so is it to be without any Delay offer'd to the Dying; lest while a farther Time is sought to confer the Mystery of Redemption, a small Delay intervening the Person that is to be redeem'd be not found. Her Husband is not to have to do with her, till the Infant born be wean'd. An ill Custom is sprung up in the Behaviour of marry'd People, that is, that the Women disdain to suckle the Children they bring forth, and give them to other Women to suckle; which seems to have been invented on no other Account; but Incontinency; because as they will not be continent, they will not suckle the Children they bear. Those Women therefore, who, out of ill Custom, give their Children to others to bring up, must not have to do with their Husbands, till the Time of Purgation is past. Besides, without the Occasion of bringing forth, whilst they have their monthly Courses, they are forbid having to do with their Husbands, insomuch that the Law condemns to Death, any Man that *shall* Levit. 18;  
*approach unto a Woman during her Uncleaness.* 19.  
The which Woman, nevertheless, must not be forbid coming into the Church, whilst she has her Monthly Courses; because the Superfluity of Nature cannot be imputed to her as a Crime; and it is not just that she should be refus'd Admittance into the Church, for that which she suffers against her Will. For we  

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know, that the Woman who had the Issue of Blood, humbly approaching behind our Lord's Back, touch'd the Hem of his Garment, and her Distemper immediately departed from her. If therefore, she that had an Issue of Blood, might commendably touch the Garment of our Lord, why may not she, who has the Monthly Courses, lawfully enter into the Church of God. But you may say, her Distemper compell'd her, whereas, these we speak of are ty'd by Custom. Consider then, most dear Brother, that all we suffer in this Mortal Flesh, through the Infirmary of Nature, is ordain'd by the just Judgment of God after the Fall; for to hunger, to thirst, to be hot, to be cold, to be weary, is from the Infirmary of Nature; and what else is it to seek Food against Hunger, Drink against Thirst, Air against Heat, Cloaths against Cold, Rest against Weariness, than to procure a Remedy against Distempers. Thus to a Woman her Monthly Courses are a Distemper. If therefore it was a good Boldness in her, who in her Disease touch'd our Lord's Garment, why may not that which is allow'd to one infirm Person, be granted to all Women, who, through the Fault of their Nature are distemper'd? It must not therefore be forbidden to receive the Mystery of the Holy Communion during those Days. But if any one out of profound respect does not presume to do it, she is to be commended; yet if she receives it, not to be judg'd. For it is the Part of good Minds even there in some manner to acknowledge their Faults, where there is no Offence; because very often that is done without a Fault, which proceeds from  
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the Offence. Therefore, when we are hungry, we eat without any Crime; but our being hungry proceeds from the Sin of the first Man. The Monthly Courses are no Crime in Women, because they naturally happen; however, because Nature itself is deprav'd, that it may appear to be polluted without the concurrence of the Will, from Sin proceeds the Defect, by which Human Nature may herself know, what she is become by Judgment. And let Man, who wilfully committed the Offence against his Will, bear the Guilt of that Offence. And therefore, Women, when they regard themselves, if they do not presume, during their Monthly Courses, to approach to the Sacrament of the Body and Blood of our Lord, are to be commended for their upright Consideration; but when they are carry'd away with Love of the same Mystery in receiving it out of the Custom of Religious Life, they are not to be restrain'd, as we said before. For as in the Old Testament the outward Works are observ'd; so in the New Testament, that which is outwardly done, is not so diligently regarded, as that which is inwardly thought, in order to punish it by a discerning Judgment. For whereas the Law forbids the eating of many Things, as unclean; nevertheless our Lord says in the Gospel, *Not that which goeth into the Mouth defileth a Man; but that which cometh out of the Mouth, this defileth a Man.* Matt: 15: 11 And presently after he added, expounding the same, *Out of the Heart proceedeth evil Thoughts.* Ver. 19 Where it is sufficiently shewn, that that is declar'd by Almighty God to be polluted in Fact, which proceeds from the Root of a polluted

polluted Thought. Whence also *Paul* the Apostle says, *Unto the Pure all things are pure, but unto them that are defiled and unbelieving is nothing pure.* And presently after, declaring the Cause of that Defiledness, he adds, *For even their Mind and Conscience is defiled.* If therefore Meat is not unclean to him, who has not an unclean Mind, why shall that which a clean Woman suffers according to Nature, be imputed to her as Uncleanness. A Man lying with his own Wife is not to enter the Church unless wash'd with Water, nor is he to enter immediately altho' wash'd. The Law prescrib'd to the ancient People, that *a Man who had had to do with a Woman, shall be wash'd with Water, and not enter into the Church before the setting of the Sun.* The which nevertheless may be understood spiritually, because a Man has to do with a Woman, when the Mind is join'd in Thought to unlawful Concupiscence by Delight; for unless the Fire of Concupiscence be first spent from off his Mind, he is not to think himself worthy of the Congregation of the Brethren, whilst he sees himself burden'd with the Wickedness of an evil Will. For tho' several Nations have different Opinions concerning this Affair; and seem to observe other Rules; it was always the Custom of the *Romans* from ancient Times, after having to do with a Man's own Wife, to be cleans'd by washing, and respectfully to forbear entering the Church for some Time. Nor do we in so saying, assign Matrimony to be a Fault, but for as much as the lawful having to do with one's Wife cannot be done without the Pleasure of the Flesh, it is proper to forbear entering



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tring the Holy Place, because the Pleasure itself cannot be without a Fault. For he was not born of Adultery or Fornication, but of lawful Marriage, who said, *Behold I was conceived in Iniquity, and in Sin my Mother brought me forth.* For he who knew himself to have been conceiv'd in Iniquity, sigh'd for that he was born from Sin, because the Tree in its Bough bears the Moisture it drew from the Root. In which Words however, he does not call the Copulation of the marry'd Couple Iniquity, but the Pleasure of the Copulation. For there are many Things which are prov'd to be permitted and lawful, and yet we are somewhat defil'd in acting them. As very often by being angry we correct Faults, and disturb the Peace of Mind in ourselves; and tho' that is right which is acted, yet it is not to be approv'd that the Mind is discompos'd. For he had been angry at the Vices of Offenders, who said, *My Eye was disturb'd with Anger.* Now, in regard, that only a sedate Mind can apply itself to Contemplation, he griev'd that his Eye was disturb'd with Anger; because whilst he was correcting ill Actions below, he was oblig'd to be withdrawn and disturb'd from the Contemplation of the Things above. Anger against Vice is therefore commendable, and yet troublesome, because he thought that being disturb'd, he had incurr'd some Guilt. The lawful carnal Copulation must therefore be for the sake of Children, not of Pleasure; and fleshly Commerce must be to procure Offspring, not to satisfy Vices. But if any Man makes use of his Wife, not led by the Desire of Pleasure, but only for the sake of getting Children,



such a Man is certainly to be left to his own Judgment, either as to entering the Church, or as to receiving the Mystery of the Body and Blood of our Lord ; for he is not to be forbid by us to receive, who being plac'd in the Fire cannot burn. But when, not the Love of getting Children, but Pleasure prevails in the Work of Copulation, the Consorts have something to lament for their having to do with one another. For this the holy Preaching allows them, and yet shakes the Mind with dread of the very Allowance. For when *Paul* the Apostle said, *Let him that can not contain, have his Wife* ; he presently took care to subjoin, *But this I say by way of Indulgence, not by way of Command.* For that is not granted by way of Indulgence which is lawful, because it is just ; and therefore, that which he said, he indulg'd, he shew'd to be an Offence. It is seriously to be consider'd, that when God was to speak to the People on Mount *Sinai*, he first commanded them to abstain from Women. And if so much Cleanness of Body was there requir'd, where God spoke to the People by the means of a subject Creature, that those who were to hear the Words of God, should not have had to do with Women, how much more ought Women, who receive the Body of the Almighty God, to preserve themselves in Cleanness of Flesh, lest they be burden'd with the very Greatness of the inestimable Mystery. For this Reason it was said to *David*, concerning his Men by the Priest, that if they were clean from Women, they should receive the Shew Bread, which they should not have receiv'd at all, had not *David* first declar'd  
them

them clean from Women. Then the Man, who, after having had to do with his Wife, has been wash'd with Water, is also capable of receiving the Mystery of the Holy Communion, when it is lawful for him, according to what has been before declar'd, to enter the Church.

*Augustin's Question.*

*Whether after an Illusion, which uses to happen in a Dream, any Man may receive the Body of our Lord, or if he be a Priest, celebrate the divine Mysteries.*

*Gregory answers.*

Such a Man, the Testament of the old Law, as has been said already in the Article above, calls polluted, and allows him not to enter into the Church till the Evening, after being wash'd with Water. The which nevertheless the Spiritual People taking in another Sense, will understand in the same manner as above; because he is impos'd upon as it were in a Dream, who being tempted with Filthiness is defil'd by real Representations in Thought, and he is to be wash'd with Water, that he may cleanse away the Sins of Thought with Tears; and unless the Fire of Temptation depart before, may know himself to be guilty as it were till the Evening. But Discretion is very necessary in that Illusion, for seriously considering, what may cause that to happen in the Mind of the Person sleeping; for sometimes it proceeds from Excess of Eating, or Drinking; sometimes from Superfluity of Nature, or Infirmary, and sometimes from Thought

And when it happens, either through Superfluity or Infirmary of Nature, such an Illusion is not to be apprehended, because it is rather to be lamented, that the Mind of the Person, who knew nothing of it, suffers the same, than that he occasion'd it. But when the Appetite of Gluttony commits Excess in Food, and thereupon the Receptacles of the Humors are oppress'd, the Mind from thence contracts some Guilt; yet not so much as to obstruct the receiving of the Holy Mystery, or celebrating Mass; when an Holy-day requires it, or Necessity obliges the Sacrament to be administer'd, because there is no other Priest in the Place; for if there be others, who can perform the Ministry; the Illusion proceeding from overmuch eating is not to exclude from the receiving the sacred Mystery; but I am of Opinion, he ought humbly to abstain from offering the Sacrifice of the Mystery; provided, nevertheless, that it has not shaken the Mind of the Person sleeping with some foul Imagination. For there are some, who for the most Part so suffer the Illusion, that their Mind, even when in the Sleep of the Body, is not defil'd with filthy Thoughts. In which case one thing appears, and is that the guilty Mind is not clear even in its own Judgment, for tho' it does not remember to have seen any thing whilst the Body was sleeping, yet it calls to mind that when waking it fell into bodily Gluttony. But if the sleeping Illusion proceeds from an evil Thought when waking, then the Guilt is manifest to the Mind; for he perceives from whence that Filth sprung, because what he knowingly thought of, that he suffer'd ignorant-



norantly. But it is to be consider'd, whether that Thought was no more than a Suggestion, or proceeded to Delectation, or which is still more criminal consented to Sin. For all Sin is committed three Ways, viz. by Suggestion, by Delectation, and by Consent. Suggestion is occasion'd by the Devil, Delectation is from the Flesh, and Consent from the Mind. For the Serpent suggested the first Offence, *Eve*, as Flesh, was delighted with it, but *Adam* consented, as the Spirit, or Mind. And much Discretion is requisite for the Mind to sit as Judge between Suggestion and Delectation, and between Delectation and Consent. For if the evil Spirit suggest a Sin into the Mind, if there ensue no Delectation in the Sin, the Sin is no Way committed; but when the Flesh begins to be delighted, then Sin begins to sprout. But if it deliberately consents, then the Sin is known to be perfected. The beginning therefore of Sin is in the Suggestion, the nourishing of it in Delectation, in the Consent the Perfection. And it often happens that what the evil Spirit sows in Thought, the Flesh draws to Delectation, and yet the Soul does not consent to that Delectation. And whereas the Flesh cannot be delighted without the Soul, yet the Mind struggling against the Pleasures of the Flesh, is unwillingly somewhat ty'd down in the carnal Delectation, so as that through Reason it contradicts and does not consent, and yet being ty'd down by Delectation, grievously laments its being so bound. Wherefore that prime Soldier of the Heavenly Army, fighting said, *I see another Law in my Members warring* Rom. 7.23. *against the Law of my Mind, and bringing me into*  
Capti-



*Captivity to the Law of Sin, which is in my Members.* But if he was a Captive, he did not fight; but he did fight; therefore he was not a Captive; he therefore fought by the Law of the Mind, which the Law that is in the Members did oppose; if he fought so, he was no Captive. Thus then Man is, as I may say, a Captive and free. Free on Account of Justice, which he loves, a Captive by the Delectation he unwillingly bears.

Thus far the Answers of the Holy Pope Gregory, to the Questions of the most Reverend Prelate *Augustin*. The Epistle he mentions he had writ to the Bishop of *Arles*, was directed to *Virgilius*, Successor to *Etherius*, the Copy whereof follows.

## CHAP. XXVIII.

*Pope Gregory writes to the Bishop of Arles to assist Augustin in the Work of God.*

**T**O the Most Reverend and Most Holy Brother *Virgilius*, our Fellow Bishop, Gregory, Servant of the Servants of God. With how much Affection Brethren, coming of their own accord are to be entertain'd is well known, by their being for the most part invited on account of Charity. Therefore, if our common Brother, Bishop *Augustin*, shall happen to come to you, I desire your Love will receive him so kindly and affectionately, as is becoming, that he may be cherish'd with the

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*Honour of your Consolation, and others inform'd how Brotherly Charity is to be cultivated. And, in regard, that it often happens, that those, who are at a Distance, sooner than others understand the Things that stand in need of Correction, if any Crimes of Priests or others shall happen to be laid before you, do you in Conjunction with him sharply enquire into the same. And do you both act so strictly and carefully against those Things which offend God, and provoke his Wrath, that for the Amendment of others, the Punishment may fall upon the Guilty, and the Innocent may not suffer an ill Name. God keep you in Safety, Most Reverend Brother. Given the tenth Day of the Kalends of July, in the 19<sup>th</sup> Year of the Empire of our Lord, the most pious Emperor Mauritius Tiberius, the 18<sup>th</sup> Year after the Consulship of our same Lord. The fourth Indiction.*

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## CHAP. XXIX.

*The same Pope sends Augustin the Pall, an Epistle, and several Ministers of the Word.*

**B**ESIDES, the same Pope Gregory sent to Bishop *Augustin*, who had intimated to him, that he had a great Harvest, and but few Labourers, together with his aforesaid Messengers, several Fellow Labourers and Ministers of the Word, among whom the prime and principal were *Mellitus, Justus, Paulinus,*  
*Refo-*

*Rufinianus*, and by them all Things in general that were necessary for the Worship and the Service of the Church, viz. Sacred Vessels and Vestments for Altars, also Ornaments for Churches, and Vestments for Priests and Clerks, as likewise Relicks of the Holy Apostles and Martyrs; besides many Books. He also sent Letters, wherein he signifies that he had transmitted the Pall to him, and at the same time directs how he should constitute Bishops in *Britain*. The which Letters were in these Words.

**T**O the Most Reverend and Holy Brother, *Augustin*, our Fellow Bishop, Gregory, the Servant of the Servants of God. Tho' it be certain, that the ineffable Rewards of the eternal Kingdom are reserv'd for those who labour for Almighty God, yet it is requisite that we bestow on them the Advantage of Honours, to the end that they may by the Recompence be enabled the more vigorously to apply themselves to the Care of the Spiritual Work. And, in regard, that the new Church of the English, is through the Goodness of the Lord, and your Labours, brought to the Grace of God, we grant you the Use of the Pall in the same, only for the performing of the solemn Service of the Mass; so that you in several Places ordain twelve Bishops, who shall be subject to your Jurisdiction, so as that the Bishop of London, must for the future be always consecrated by his own Synod, and that he receive the Honour of the Pall from this Holy and Apostolical See, which I by the Grace of God, now serve. But we will have you send to the City of York such a Bishop as you shall think fit to ordain; yet so, that if that City, with  
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the Places adjoining, shall receive the Word of God, that Bishop shall also ordain twelve Bishops, and enjoy the Honour of a Metropolitan; because we design, if we live, by the Help of God, to bestow on him also the Pall; and yet we will have him to be subservient to your Brotherhood's Disposition; but after your Decease, he shall so preside over the Bishops he shall ordain, as to be no way subject to the Jurisdiction of the Bishop of London. But for the future let this Distinction be between the Bishops of the Cities of London and York, that he may have the Precedence, who shall be first ordain'd. But let them unanimously dispose by common Advice and uniform Action, whatsoever is to be done for the Zeal of CHRIST; let them judge rightly, and not perform what they judge convenient in a Method differing among themselves. But to your Brotherhood shall, by the Authority of God, our Lord JESUS CHRIST, be subject not only those Bishops you shall ordain, nor only those that shall be ordain'd by the Bishop of York, but also all the Priests in Britain; to the end that from the Mouth and Life of your Holiness they may learn the Rule of believing rightly, and living well, and fulfilling their Office in Faith and good Manners, they may, when it shall please the Lord, attain the Heavenly Kingdom. God preserve you in safety, Most Reverend Brother. Dated the thirteenth Day of the Kalends of July, in the 19<sup>th</sup> Year of the Reign of the most pious Emperor, our Lord, Mauritius Tiberius, the 18<sup>th</sup> Year after the Consulship of our said Lord. The fourth Indiction.



## CHAP. XXX.

*A Copy of the Letter, which he (Pope Gregory) sent to the Abbat Mellitus then going into Britain.*

**T**HE aforesaid Messengers being departed, the Holy Father Gregory sent after them Letters worthy to be preserv'd in Memory, wherein he plainly shows, what Care he took of the Salvation of our Nation: Writing thus,

**T**O his most beloved Son the Abbat Mellitus, Gregory, the Servant of the Servants of God. We have been very much concern'd, since the Departure of our Congregation that is with you; because we have not receiv'd any Account of the good Success of your Journey. When therefore Almighty God shall bring you to the most Reverend Man our Brother, Bishop Augustin, tell him, what I have upon mature Deliberation on the Affair of the English, thought of, viz. that the Temples of the Idols in that Nation ought not to be destroy'd; but let the Idols that are in them be destroy'd; let Holy Water be made and sprinkled in the said Temples, let Altars be erected, and Relicks plac'd: For if those Temples are well built, it is requisite that they be converted from the Worship of Devils to the Service of the true God; that the Nation, not seeing those Temples destroy'd, may remove Er-

for from their Hearts, and knowing and adoring the true God, may the more familiarly resort to the same Places they were wont. And because they use to slaughter many Oxen in the Sacrifice to Devils, some Solemnity must be exchang'd for them on this Account, as that on the Day of the Dedication, or the Nativities of the Holy Martyrs, whose Relicks are there deposited, they may build themselves Huts of the Boughs of Trees, about those Churches, which have been turn'd to that Use from Temples, and celebrate the Solemnity with religious Feasting, and no more offer Beasts to the Devil, but that they kill Cattle to the Praise of God in their eating, and return Thanks to the Giver of all Things for their Satiety; to the end that whilst some Satisfactions are outwardly permitted them, they may the more easily consent to the inward Joys. For there is no doubt but that it is impossible to retrench all at once from obdurate Minds; because he who endeavours to ascend to the highest Place, rises by Degrees or Steps, and not by Leaps. Thus the Lord indeed made himself known to the People of Israel in Egypt; and yet he reserv'd to them the Use of the Sacrifices, which they were wont to offer to the Devil, for his own Worship; so as to command them in his Sacrifice to kill Beasts, to the end, that changing their Hearts, they might lay aside one Part of the Sacrifice, and retain another; that so they might be the same Beasts which they were wont to offer, but that offering them to God, and not to Idols; they might no longer be the same Sacrifices. This it behoves your Affection to communicate to our aforesaid Brother, that he being there present, may consider, how he is to order all things. God preserve you in safety, most beloved Son Given the thirteenth Day of the Month of June, in the

*the 19<sup>th</sup> Year of the Reign of our Lord, the most pious Emperor, Mauritius Tiberius, the 18<sup>th</sup> Year after the Consulship of our said Lord. The fourth Indiction.*

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## CHAP. XXXI.

*Pope Gregory, by Letter, exhorts Augustin not to glory in his Miracles.*

**A**T which Time he also sent *Augustin* a Letter concerning the Miracles that he had heard had been wrought by him; wherein he admonishes him not to incur the Danger of being puff'd up by the Number of them; In these Words.

**I** know, most loving Brother, that Almighty God, by means of your Affection, shows great Miracles in the Nation, which he would have chosen. Wherefore it is necessary, that you rejoice with Fear, and be apprehensive in rejoicing, on account of the same Heavenly Gift; viz. that you rejoice because the Souls of the English are by outward Miracles drawn to inward Grace; but that you fear, lest amidst the Wonders that are wrought, the weak Mind may be puff'd up in its own Presumption, and as it is without rais'd to Honour, it may thence inwardly fall by Vainglory. For we must call to mind, that the Disciples returning with Joy after Preaching, and saying to their Heavenly Master, Lord, in thy Name, even the Devils

Devils are subject to us ; were presently told, Do not rejoyce on this Account, but rather réjoyce for that your Names are written in Heaven. For they had plac'd their Thoughts on private and temporal Joy, who rejoic'd in Miracles ; but they are recall'd from the private to the publick, and from the temporal to the eternal Joy, to whom it is said, Rejoyce for this, because your Names are written in Heaven. For all the Elect do not work Miracles, and yet the Names of them all are written in Heaven. For the Joy of the Disciples is not to be in Truth, any farther than for that good, which is common to them with all Men, and in which they have no End of their Joy. It remains therefore, most dear Brother, that amidst those Things, which through the working of our Lord you outwardly perform, you always inwardly strictly judge yourself, and sharply understand both what you are yourself, and how much Grace is in that same Nation, for the Conversion of which you have also receiv'd the Gift of working Miracles. And if you remember that you have at any time offended our Creator, either by Word or Deed, that you always call that to mind, to the end, that the Remembrance of your Guilt may crush the Vanity rising in your Heart. And whatsoever you shall or have receiv'd in relation to working Miracles, that you repute the same, not as confer'd on you, but on those for whose Salvation it has been given you.



## C H A P. XXXII.

*That Pope Gregory sent Letters and Presents to King Ethelbert.*

**T**HE same Holy Pope Gregory at the same time, sent likewise a Letter to King Ethelbert, as also many Presents of several sorts; being desirous to glorify the King with Temporal Honours, at the same time that he rejoyc'd, that through his Labour and Industry he had attain'd the Knowledge of the Heavenly Glory. The Copy of the said Letter is this.

**T**O the most glorious Lord, and his most excellent Son, Ethelbert, King of the English, Bishop Gregory. To this end, Almighty God advances all good Men to the Government of Nations, that he may by their means bestow the Gifts of his Mercy on all those over whom they are plac'd. This we know to have been done in the English Nation; over whom your Glory was therefore plac'd, that by means of the Goods which are granted to you, the heavenly Benefits might also be conferr'd on the Nation that is subject to you. Therefore, (glorious Son,) do you carefully preserve the Grace you have receiv'd from the Divine Goodness, and hasten to promote the Christian Faith you have embrac'd among the People under your Subjection; multiply the Zeal of your Uprightness in their Conversion;

version ; suppress the *Worship of Idols* ; overthrow the *Structures of Temples* ; edify the *Manners of your Subjects* by much *Cleanness of Life*, exhorting, terrifying, soothing, correcting, and giving *Examples of good Works* ; that you may find him your *Rewarder in Heaven*, whose *Name and Knowledge* you shall spread abroad upon *Earth*. For he also will render the *Fame of your Honour* more glorious to *Posterity*, whose *Honour* you seek and maintain among the *Nations*. For so *Constantin*, once the most pious *Emperor*, recovering the *Roman Commonwealth* from the perverse *Worship of Idols*, subjected the same with himself to *Almighty God*, our Lord *JESUS CHRIST*, and was himself with the *People* under his *Subjection* entirely converted to him. Whence it follow'd, that his *Praises* transcended the *Fame of the former Princes* ; and he as much excell'd his *Predecessors* in *Renown*, as he did in good *Works*. Now, therefore let your *Glory* hasten to infuse into the *Kings and People* that are subject to you, the *Knowledge of one God*, *Father, Son, and Holy Ghost* ; that you may both surpass the ancient *Kings of your Nation* in *Praise and Merit*, and become by so much the more secure against your own *Sins* before the dreadful *Judgment of Almighty God*, as you shall wipe away the *Sins of others* in your *Subjects*. Willingly hear, devoutly perform, and studiously retain in your *Memory*, whatsoever you shall be advis'd by our most Reverend Brother, *Bishop Augustin*, who is instructed in the *Monastical Rule*, full of the *Knowledge of the Holy Scripture*, and by the help of *God* endu'd with good *Works* ; for if you give ear to him in what he speaks for *Almighty God*, the same *Almighty God* will the sooner hear him praying for you. But if (which *God* avert,) you slight

his Words, how shall Almighty God hear him in your behalf, whom you neglect to hear for God. Unite yourself, therefore, to him with all your Mind in the Fervor of Faith, and to his Endeavours, through the Assistance of that Virtue which the Divinity affords you, that he may make you Partaker of his Kingdom, whose Faith you cause to be receiv'd and maintain'd in your Kingdom. Besides, we would have your Glory know, that as we find in the Holy Scripture from the Words of the Almighty Lord, the End of this present World is now near, and the Kingdom of the Saints is to come, which can never terminate in any End. But as the same End of the World approaches, many Things are at hand which were not before; viz. Changes of Air, and Terrors from Heaven, and Tempests out of the Order of Seasons, Wars, Famines, Plagues, Earthquakes in several Places, all which Things will not nevertheless happen in our Days, but all will follow after our Days. If you therefore find any of these Things to happen in your Country, let not your Mind be any way disturb'd; for these Signs of the End of the World are sent before for this Reason, that we may be solicitous for our Souls, suspicious of the Hour of Death, and may be found prepar'd for the Judge with good Actions. Thus much (glorious Son,) I have said in few Words, to the End that when the Christian Faith shall increase in your Kingdom, our Discourse to you may also be more copious, and we may be pleas'd to say the more, by how much the Joys for the Conversion of your Nation are multiply'd in our Mind. I have sent some small Presents, which will not seem inconsiderable, when receiv'd by you from the Blessing of the Holy Apostle Peter. Almighty God, therefore perfect in you his Grace.

which



*which he has begun, and prolong your Life here through a Course of many Years, and after a long Time receive you into the Congregation of the Heavenly Country. The superior Grace preserve your Excellency in Safety. Given the tenth Day of the Kalends of July, in the 19<sup>th</sup> Year of the Reign of the most pious Emperor, Mauritius Tiberius, the 18<sup>th</sup> Year after his Consulship. The fourth Indiction.*

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## CHAP. XXXIII.

*That Augustin repair'd the Church of our Saviour, and built the Monastery of St. Peter, the Apostle, and of Peter the first Abbat of the same.*

**A**ugustin having his Episcopal See granted him in the Regal City, as has been said, and being supported by the King, recover'd therein a Church, which he was inform'd had been built by the ancient faithful Romans, and consecrated it in the Name of our Holy Saviour, God and Lord JESUS CHRIST, and there establish'd the Dwelling for himself and his Successors. He also built a<sup>a</sup> Monastery, not far from the City to the Eastward, in which by his Advice, *Ethelbert*, from the Foundation erected the Church of the blessed Apostles, *Peter and Paul*, and enrich'd it with several Donations; wherein the Bodies of the same *Augustin*, and of all the Bishops

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of

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<sup>a</sup> St. Augustin's near Canterbury.



of *Canterbury*, and of the Kings of *Kent*, might be bury'd. However, *Augustin* himself did not consecrate that Church, but *Laurence*, his Successor. But the first Abbat of that Monastery was the Priest *Peter*, who being sent Ambassador into *France*, was drowned in a Bay of the Sea, which is call'd, *Amfheat*, and obscurely bury'd by the Inhabitants of the Place; but Almighty God, to show how deserving a Man he was, caus'd a Light to be seen over his Grave every Night; till the Neighbours, who saw it, reflecting that he had been an holy Man that was bury'd there, enquiring who, and from whence he was, carried away the Body, and interr'd it in the Church, in the City of *Boulogn*, with the Honour due to so great a Person.

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## C H A P. XXXIV.

*How Ethelfrid, King of the Northumbrians, having vanquish'd the Nations of the Scots, expell'd them the Borders of the English.*

AT this Time *Ethelfrid*, a most worthy King, and ambitious of Honour, govern'd the Kingdom of the *Northumbrians*, and above all the great Men of the *English* ravag'd the Nation of the *Britons*; insomuch that he might be compar'd to *Saul*, once King of the *Israelitish* Nation, excepting only this, that

that he was ignorant of the Divine Religion. For no Commander, no King, made more of their Lands Tributary to the *English*, or inhabited by them, having either utterly destroy'd or subdu'd the Natives. To whom might justly be apply'd the Saying of the Patriarch, blessing his Son in the Person of *Saul*, *Benjamin shall ravine as a Wolf*; in the Morning he shall devour the Prey, and at Night he shall divide the Spoil. Hereupon, <sup>a</sup> *Edan*, King of the Scots, that inhabit *Britain*, being concern'd at his Success, came against him with an immense and mighty Army, but fled, being vanquish'd by a few. For almost all his Army was slain in a famous Place, call'd <sup>b</sup> *Degfastan*, that is, *Degse-Stone*. In which Battle also *Theobald*, Brother to *Ethelfrid*, was kill'd, with almost all the Forces he commanded. This War *Ethelfrid* put an End to in the Year <sup>c</sup> 603, after the Incarnation of our Lord, but the 11<sup>th</sup> of his Reign, which lasted twenty four Years: but the first Year of the Reign of *Focas*, who then govern'd the *Roman Empire*. From that Time, no King of the Scots durst come into *Britain* to make War on the Nation of the *English*, to this Day.

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<sup>a</sup> Call'd in the Saxon Chronicle, *Ægþan*. *Ægthan*.

<sup>b</sup> In the Saxon Annals, *Dæȝstane* and *Dæȝan-*  
*rtane*, and by Huntingdon, *Degfastan*, now *Darston* in  
Cumberland.

<sup>c</sup> Saxon Annal 606.

*The End of the first Book.*



T H E  
Ecclesiastical History  
O F T H E  
*English Nation.*

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B O O K II.

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C H A P. I.

*Of the Death of the blessed Pope Gregory.*



AT this Time, that is, in the Year of our Lord's Incarnation 605, the blessed Pope *Gregory*, after having most gloriously govern'd the See of the *Roman* and Apostolick Church thirteen Years six Months and ten Days, dy'd and was translated to the eternal See of the heavenly Kingdom. Of whom, in regard that he, by his Industry, converted our Nation, that is, the *English*, from the Power of *Satan* to the Faith of CHRIST, it behoves us to discourse

more

more at large in our *Ecclesiastical History*, for him we may and ought rightly to call our Apostle; because whereas he bore the Pontifical Power over all the World, and was plac'd over the Churches already reduc'd to the Faith of Truth, he made our Nation, till then given up to Idols, the Church of CHRIST, so that we may be allow'd to apply to him that Apostolical Work; for tho' he is not an Apostle to others, yet he is so to us; for we are the Seal of his Apostleship in our Lord. He was by Nation a *Roman*, Son to <sup>a</sup> *Gordian*, deducing his Race from Ancestors, that were not only noble, but religious. And *Felix*, once Bishop of the same Apostolical Sec, a Man of great Honour in CHRIST and his Church, was his Great Grandfather. Nor did he exercise the Nobility of Religion with less Virtue of Devotion than his Parents and Kindred. But that worldly Nobility which he seem'd to have, by the Help of the Divine Grace, he entirely apply'd to the gaining of the Honour of eternal Dignity; for soon quitting his secular Habit, he repair'd to a Monastery, wherein he began to behave himself with so much Grace of Perfection, that (as he was afterwards wont with Tears to testify) his Mind was above all transitory Things; that he despis'd all that is subject to change; that he us'd to think of nothing but what was heavenly; that whilst detain'd by the Body, he by Contemplation broke through the Bonds of the Flesh; and that he lov'd Death, which is a Trouble almost  
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<sup>a</sup> And his Mother Sylvia, Saxon Ann.



to all Men; as the Entrance into Life, and the Reward of his Labours. This he said of himself, not to boast of his Progress in Virtue, but rather to bewail the Decay, which, as he was wont to declare, he imagin'd he sustain'd through the Pastoral Care. In short, one time in private, discoursing with *Peter*, his Deacon, after having enumerated the former Virtues of his Mind, he with Grief added, *But now on Account of the Pastoral Care it is entangled with the Affairs of Laymen, and after so beautiful an Appearance of its Repose, is defil'd with the Dust of Earthly Action. And after having dissipated itself to condescend to many, when it desires the inward Things, it certainly returns less qualify'd to them. I therefore consider what I endure, I consider what I have lost, and when I behold that Loss, what I bear, appears the more grievous.* This said the Holy Man out of the great vehemency of his Humility. But it becomes us to believe that he had lost nothing of his Monastical Perfection, on account of his Pastoral Care, but rather that his Improvement was the more through the Labour of the Conversion of many, than it had been by the former Repose of his Conversation, and chiefly because, whilst exercising the Pontifical Function, he provided to have his House made a Monastery. And when first drawn from the Monastery, ordain'd to the Ministry of the Altar, and sent Legate to *Constantinople* from the Sec Apostolick, tho' he convers'd in the Palace, yet he intermitted not his former heavenly Life; for some of the Brethren of his Monastery, having out of Brotherly Charity follow'd him to the Royal City, he entertain'd them as

a Dea

a Defence of regular Observance; viz. that at all Times by their Example, as he writes himself, he might be held fast to the calm Shore of Prayer, as it were with the Cable of an Anchor, whilst tofs'd up and down by the continual Waves of worldly Affairs; and daily among them by the Intercourse of studious Reading strengthen his Mind shaken with Temporal Actions. By their Company he was not only guarded against Earthly Assaults, but more and more inflam'd in the Exercises of the Heavenly Life. For they persuaded him to give a mystical Exposition of the Book of Holy Job, which is involv'd in great Obscurity; nor could he refuse to undertake that Work, which Brotherly Affection impos'd on him for the future Benefit of many; but in a wonderful Manner, by five and thirty Books of Exposition, taught how that same Book is to be understood literally; how to be referr'd to the Mysteries of CHRIST and the Church; in what sense to be adapted to every one of the Faithful. The which Work he began, when Legat in the Royal City; but finish'd it at Rome after being made Pope. Whilst he was in the Royal City, he, by the Assistance of the Grace of the Catholick Truth, in its first Rise crush'd an Heresy newly started, concerning the State of our Resurrection. For \* *Eu-* \* *Entycl-*  
*ticians*, Bishop of that City, taught, that our *us.*  
Body, in that Glory of Resurrection, would be impalpable, and more subtile than the Wind and Air. Which he hearing, prov'd by force of Truth, and by the Instance of the Resurrection of our Lord, that this Doctrine was every way opposite to the Christian Faith. For  
the

the Catholick Faith is, that our Body sublim'd in that Glory of Immortality, is indeed subtile by the Effect of the Spiritual Power, but palpable by the Reality of Nature, according to the Example of our Lord's Body, of which when risen from the Dead, he himself says to  
 Luke 24. his Disciples, *Handle me and see, for a Spirit*  
 39. *bath not Flesh and Bones, as ye see me have.* In asserting of which Faith, the venerable Father Gregory, so earnestly labour'd against the sprouting Heresy, and by the Assistance of the most pious Emperor, *Tiberius Constantin*, so fully suppress'd it, that none has been since found to revive it. He likewise compos'd another notable Book, which is call'd *Pastoral*, wherein he manifestly shew'd, what sort of Person ought to be preferr'd to govern the Church; how such Rulers ought to live; with how much Discretion to instruct every one of their Hearers, and how seriously daily to reflect on their own Frailty. He also writ forty Homilies on the Gospel, which he equally divided into two Volumes; and compos'd four Books of Dialogues, into which, at the Request of *Peter*, his Deacon, he collected the Miracles of the Saints, whom he either knew, or had heard to be most renowned in *Italy*, for an Example to Posterity to lead their Lives; to the end that, as in his Books of Expositions, what Virtues ought to be labour'd for, so by describing the Miracles of Saints, he might make known the Glory of those Virtues. He further, in twenty two Homilies, discover'd how great Light there is couch'd in the first and last Parts of the Prophet *Ezekiel*, which seem'd the most obscure. Besides the Book of Answers, which  
 he



he writ to the Questions of *Augustin*, the first Bishop of the *English* Nation, as we have shown above, inserting all the same Book in this History; and besides the little Synodical Book, which most useful Work he compos'd with the Bishops of *Italy*, of the necessary Causes of the Church; and familiar Letters to some Persons. And it is the more wonderful, that he could write so many and such large Volumes, in regard that almost all the Time of his Youth, to use his own Words, he was often tormented with Pains in his Bowels, and hourly dispirited with the Weakness of his Stomach, being under a continual Hectick Fever. But whereas at the same time he carefully ponder'd, that, as the Scripture testifies, *Every Son that is receiv'd is scourg'd*, the more he labour'd and was depress'd under those present Evils, the more he assur'd himself of his eternal Salvation. Thus much is said of his immortal Genius, which could not be restrain'd by so great bodily Pains; for other Popes apply'd themselves to building, or adorning of Churches with Gold and Silver, but this was entirely intent upon gaining of Souls. Whatsoever Mony he had, he diligently took care to distribute and give to the Poor, that *his Righteousness might endure for ever; and his Horn be exalted with Honour*; so that that of blessed *Job* might be truly said of him, *When the Ear heard me, then it blessed me; and when the Eye saw me, it gave Witness to me: Because I deliver'd the Poor that cried, and the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish, came upon me; and I caus'd the Widow's Heart to sing for joy. I put on Righteousness, and*

Psal. 112.

9.

Job 29.11.

it



*it clothed me ; my Judgment was as a Robe and a Diadem. I was the Eye to the Blind, and Feet was I to the Lame. I was Father to the Poor ; and the Cause which I knew not, I searched out. And I brake the Jaws of the Wicked, and pluckt the*  
 Job 31.16. *Spoil out of his Teeth. And a little after. If I have withheld, says he, the Poor from their Desire ; or have caused the Eye of the Widow to fail ; Or have eaten my Morsel myself alone, and the Fatherless hath not eaten thereof. For of my Youth Compassion grew up with me, and from my Mothers Womb it came forth with me. To the Work of whose Piety and Righteousness this also appertains, that withdrawing our Nation, by the Preachers he sent hither from the Teeth of the old Enemy, he made it Partaker of eternal Liberty ; in whose Faith and Salvation rejoicing, and worthily commending the same, he in his Exposition on Holy Job, says, Behold a Tongue of Britain, which only knew how to utter barbarous Language, has long since begun to resound the Hebrew, Hallelujah. Behold the once swelling Ocean now serves prostrate at the Feet of the Saints ; and its barbarous Motions, which Earthly Princes could not subdue with the Sword, are now through the Fear of God bound by the Mouths of Priests with simple Words ; and he that stood not in Awe of Infidel fighting Troops, now fears the faithful Tongues of the Humble. For by reason that the Virtue of the Divine Knowledge is insus'd into it by Precepts, Heavenly Words and conspicuous Miracles, it is curb'd by the dread of the same Divinity, so as to fear to act wickedly, and bends all its Desires to arrive at the eternal Glory. In which Words Holy Gregory declares this also, that St. Augustin and his Compani-*

ons brought the Nation of the *English* to receive the Truth, not only by the preaching of Words, but also by showing of Heavenly Signs. The Holy Pope *Gregory*, among other Things, caus'd Masses to be celebrated in the Churches of the Blessed Apostles, *Peter* and *Paul* over their Bodies. And in the Celebration of Masses he added three Words full of the greatest Perfection. *And dispose our Days in thy Peace, and preserve us from eternal Damnation, and rank us in the Number of thy Elect, through CHRIST, our Lord.*

He govern'd the Church in the Days of the Emperors, *Mauritius* and *Focas*; but, passing out of this Life in the second Year of the same *Focas*, he went to the true Life that is in Heaven. His Body was bury'd in the Church of *St. Peter* the Apostle, before the Sacristy, on the fourth Day of the Ides of *March*; to rise one Day in the same Body in Glory with the rest of the Holy Pastors of the Church. On his Tomb was written this Epitaph.

*Suscipe terra tuo corpus de corpore sumptum,  
Reddere quod valeas vivificante Dec.  
Spiritus astra petit, lethi nil jura nocebunt,  
Cui vitæ alterius mors magis ipsa via est.  
Pontificis summi hoc clauduntur membra sepulchro,  
Qui innumeris semper vivit ubique bonis.  
Esuriem dapibus superavit, frigora veste,  
Atque animas monitis texit ab hoste sacris.  
Implebatque actu, quicquid sermone decebat,  
Esset ut exemplum, mystica verba loquens.  
Ad Christum Anglos convertit pietate magistra,  
Acquirens fidei agmina gente nova.*

Esuriem  
pauperum

*Hic labor, hoc studium, hæc tibi cura, hoc pastor agebas*

*Ut Domino offerres plurima lucra gregis.*

\* Episco-  
pus. *Hisque Dei \* Consul factus, lætare triumphis,*  
*Nam mercedem operum jam sine fine tenes.*

*In English, thus :*

Earth take that Body which at first you gave,  
Till God again shall raise it from the Grave.  
His Soul amidst the Stars finds heavenly Day,  
In vain the Gates of Night can make essay,  
On him whose Death but leads to Life the way.  
To this dark Tomb this Prelate, tho' decreed,  
Lives in all Places by his pious Deed.  
Before his bounteous Board pale Hunger fled,  
To warm the Poor he fleecy Garments spread,  
And to secure their Souls from Satan's Power,  
He taught by sacred Precepts every Hour.  
Nor only taught ; but first the Example led,  
Liv'd o'er his Rules, and acted what he said.  
To *English Saxons* Christian Truth he taught,  
And a believing Flock to Heaven he brought.  
This was thy Work and Study, this thy Care,  
Offerings to thy Redeemer to prepare.  
For these to heavenly Honours rais'd on high,  
Where thy Reward of Labours ne'er shall dye.

Nor is the Account of *St. Gregory*, continu'd down to us by the Tradition of our Ancestors, to be pass'd by in Silence, in relation to what put him in mind of taking such Care of the Salvation of our Nation. It is reported, that Merchants lately arriving, when on a certain Day, many Things were to be sold in the Market-Place, Abundance of People resorted thither to buy, and *Gregory* himself with the rest, where, among other Things, Boys were  
fet



set to Sale, their Bodies white, their Countenances beautiful, and their Hair very fine. Having view'd them, he ask'd, as is said, from what Country or Nation they were brought; and was told, that from the Island of *Britain*, whose Inhabitants were of such a Presence. He again enquir'd, whether those Islanders were Christians, or still involv'd in the Errors of Paganism; and was inform'd, that they were Pagans. Then fetching deep Sighs from the bottom of his Heart, *Alas! what Pity*, said he, *that the Author of Darkness is possess'd of Men of such fair Countenances; and that being remarkable for such graceful Aspects, their Minds should be void of inward Grace.* He therefore again ask'd, what was the Name of that Nation; and was answer'd, that they were call'd, *Angles*. Right, said he, *for they have an Angelical Face, and it becomes such to be Coheirs with the Angels in Heaven.* What is the Name, proceeded he, of the Province from which they are brought. It was reply'd, that the Natives of that Province were call'd, *Deiri*. Truly, *Deiri*, Latin, *De* said he, *withdrawn from Wrath, and call'd to* *ira eruti.* *the Mercy of CHRIST.* How is the King of that Province call'd? They told him his Name was *Elle*, and he alluding to the Name, said, *Hallelujah, the Praise of God the Creator, must be sung in those Parts.* Then repairing to the Bishop of the Roman and Apostolical See, (for he was not himself then made Pope,) he intreated him to send some Ministers of the Word into *Britain* to the Nation of the *English*, by whom it might be converted to CHRIST;

I de-

<sup>2</sup> Pope Benedict.



declaring himself ready to undertake that Work, by the Assistance of God, if the Apostolical Pope should think fit to have it so done. The which not being then able to perform, because, tho' the Pope was willing to grant his Request, yet the Citizens of *Rome* could not be brought to consent, that so noble, so renowned, and so learned a Man should depart the City; as soon as he was himself made Pope, he perfected the long desir'd Work, sending other Preachers, but himself by his Prayers and Exhortations assisting the Preaching, that it might be fruitful. This, as we have receiv'd it from the Ancients, we have thought fit to insert into our *Ecclesiastical History*.

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## CHAP. II.

*How Augustin admonish'd the Bishops of the Britons, for Catholick Peace and Unity, and to that Effect wrought an heavenly Miracle in their Presence, and the Vengeance that pursu'd them for their Contempt.*

**I**N the mean Time *Augustin*, with the Assistance of King *Ethelbert*, drew together to confer with him the Bishops, or Doctors of the next Province of the *Britons*, at a Place which

which is to this Day call'd, *a Augustin's Ac.*  
 that is, *Augustin's Oak*, on the Borders of  
 \* *Wiccii* and *West-Saxons*; and began by Bro-<sup>\* Worcester-</sup>  
 therly Admonitions to persuade them, that <sup>shire.</sup>  
 preserving Catholick Unity with him, they  
 should undertake the common Labour of  
 Preaching the Gospel to the *Gentils*. For  
 they did not keep *Easter-Sunday* at the proper  
 Time, but from the fourteenth to the twentieth  
 Day; the which Computation is contain'd  
 in a Revolution of eighty four Years. Besides,  
 they did several other Things which were a-  
 gainst the Unity of the Church. They, after  
 a long Disputation, not complying with the  
 Intreaties, Exhortations, or Rebukes of *Augustin*  
 and his Companions; but preferring  
 their Traditions before all the Churches in the  
 World, which in CHRIST agree among them-  
 selves, the Holy Father *Augustin* put an End  
 to this troublesome and tedious Contention,  
 saying, *Let us beg of God, who causes those who*  
*are of one Mind to live in his Father's House,*  
*that he will vouchsafe by his Heavenly Tokens,*  
*to declare to us, which Tradition is to be follow'd;*  
*by which means we are to hasten to the Entrance*  
*of his Kingdom. Let some infirm Person be brought,*  
*and let the Faith and Practice of those by whose*  
*Prayers he shall be heal'd, be look'd upon as accept-*  
*able to God, and to be follow'd by all.* The ad-  
 verse Party unwillingly consenting, a blind  
 I 2 Man

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<sup>a</sup> By Spelman call'd *Aufrick* in *Worcestershire*, but  
 falsly, this Village being formerly call'd *Aulrick*; but *r.*  
*Smith* conceives it to have been *sub dio*, at some *Oak*, ac-  
 cording to the ancient Custom, for the Advantage of Re-  
 course.

Man of the *English* Race was brought; who having been presented to the Priests of the *Britons*, and finding no Benefit or Cure by their Ministry; at length, *Augustin*, compell'd by real Necessity, bow'd his Knees to the Father of our Lord JESUS CHRIST, praying that the lost Sight might be restor'd to the blind Man, and by the corporeal Enlightening of one Man, the Splendor of Spiritual Grace might be kindled in the Hearts of many of the Faithful. Immediately the blind Man receiv'd Sight, and *Augustin* was by all declar'd the Preacher of the sovereign Light. The *Britons* then confess'd they were sensible, that it was the true Way of Righteousness which *Augustin* taught; but that they could not depart from their ancient Customs without the Consent and Leave of their People. They therefore desir'd, that a second Synod might be appointed, at which more of their Number would be present. This being decreed, there came (as is asserted) <sup>b</sup> seven Bishops of the *Britons*, and many most Learned Men, particularly from their most noble Monastery, which in the *English* Tongue is call'd, <sup>c</sup> *Bancornaburg*, over which

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<sup>b</sup> Said by some Writers to be the Bishops of Llandau, or Tau. St. Asaph, or Lhan Elwi, St. Patern in Cardigan-shire, Bangor, Chester, Hen. or Hereford, Wiccior, or Worcester, Some think the Metropol. Bishop of Caerlegeon, or Westcheiter. was likewise there. Dr. Smith.

<sup>c</sup> The ancient Bonium of Antoninus, it was afterwards call'd, Bancornabynig and Bonchor, from the Choir says Cambden, now Bangor, Is-Koed, or Is-y-Coed, i. e. under a Wood, to distinguish it from the Bangor in Caernarvonshire, it was likewise call'd Bangor Monachorum. It is  
in



which the Abbat *Dinooth* is said to have presided at that Time. They that were to go to the aforesaid Council, repair'd first to a certain holy and discreet Man, who was wont to lead an eremitical Life among them, advising with him, whether they ought, at the Preaching of *Augustin*, to forsake their Traditions. He answer'd, *If he is a Man of God, follow him.* How shall we know that, said they. He reply'd, *Our Lord saith, Take my Yoke up-* Matt. 11.  
on you, and learn of me, for I am meek and 29.  
lowly in Heart. *If therefore, that Augustin is meek and lowly of Heart, it is to be believe'd that he has taken upon him the Yoke of CHRIST, and offers the same to you to take upon you. But if he is stern and haughty, it appears that he is not of God, nor are we to regard his Words.* They insisted again, *And how shall we discern even this?* Do you contrive, said the Anchorite,  
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in Flintshire, not far from Westchester, Leland says it stands in a Valley. The Manuscript of Mr. Robert Vaughan of Henguert tells us, that both Town and Monastery have felt the severe Injuries of Time, that there is scarce now any of them remaining, there being only a small Village of that Name, and no Footsteps of the old City; except the Ruins of the two Principal Gates, Porth-Kleis and Porth Wgan, the former looking towards England, and the latter towards Wales, and about a Mile distant from each other, from whence may be conjectur'd the length of the City, the River Dee runs through the midst of it. The old British Triades tell us, that in the British Times, there were in the Monastery 2400 Monks, who in their turns, viz. (100 in every Hour of the 24.) read Prayers, and sung Psalms continually. See Gibson's Annotations to Camden's Britannia, Flintshire. William of Malmesbury mentions in his Time many ruin'd Churches, and vast Heaps of Rubbish, and Windings, Passages and Gateways.



that he first arrive with his Company at the Place where the Synod is to be held, and if at your Approach he shall rise up to you, hear him submissively, being assur'd that he is the Servant of CHRIST; but if he shall despise you, and not rise up to you, whereas you are more in Number; let him also be despis'd by you. They did as he directed, and it hapned, that when they came, *Augustin* was sitting on a Chair; which they observing, were in a Passion, and charging him with Pride, endeavour'd to contradict all he said. He said to them, *You act in many Particulars contrary to ours, or rather the Custom of the Universal Church, and yet, if you will comply with me in these three Points, viz. to keep Easter at the due Time; to administer Baptism, by which we are again born to God, according to the Custom of the Holy Roman and Apostolick Church, and jointly with us to preach the Word of God to the English Nation, we will readily tolerate all the other things you do, tho' contrary to our Customs.* They answer'd they would do none of those Things, nor receive him as their Archbishop. Alledging among themselves, that if he would now rise up to us, how much more will he contemn us, as of no Worth, if we shall begin to be under his Subjection. To whom the Man of God, *Augustin* is said, in a threatening manner, to have foretold, that in case they would not join in Unity with their Brethren, they should be warr'd upon by their Enemies; and, if they would not preach the Way of Life to the *English* Nation, they should at their Hands undergo the Vengeance of Death. All which, through the Dispensation of the Divine Judgment, fell out exactly, as

he had predicted. The most warlike King of the *Angles*; *Ethelfrid*, having rais'd a mighty Army, made a very great Slaughter of that perfidious Nation, at the City of *Legions*, which by the *English* is call'd \* *Legacester*, but by the \* *Britons* more rightly d *Carlegion*. *Chester*. When being about to give Battle, he observ'd their Priests, who were come together to offer up their Prayers to God for the fighting Soldiers, standing apart in a Place of more Safety; he enquir'd who they were, or what they came together to do in that Place? Most of them were of the Monastery of *Bangor*, in which it is reported, there was so great a Number of Monks, that the Monastery being divided into seven Parts with the Rulers over each, none of those Parts contain'd less than three Hundred Men, who were all wont to live by their Labour. Many of these having observ'd a Fast of three Days, resorted among others to pray at the aforesaid Battle, having one *Brocmail* appointed for their Protector, who whilst they were intent upon their Prayers, should defend them against the Swords of the Barbarians. King *Ethelfrid* being inform'd of the Occasion of their coming, said, *If then they cry to their God against us, in truth, tho' they do not bear Arms,*

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a This Bede calls the City of *Legions*, and not without Justice, if we examine what the great Mr. Camden has said, of its taking its Name from the 20th Legion, call'd *Victrix*, as he proves from the Inscription upon some Coins there found; which see disputed by his Annotator, it was call'd by the Saxons; *Legacester*. And in the Saxon Annal, *Legen-ciepere* and *Legacepere*, now *Welfchester*.

yet they fight against us, who oppose us by their *Imprecations*. He therefore commanded them to be the first attack'd, and thus he destroy'd the rest of the impious Army, not without considerable Loss of his own Forces. About <sup>e</sup> twelve Hundred of those that came to pray, are said to have been kill'd in that Fight, and only fifty to have escap'd by Flight. *Brocmail* turning his Back with his Men, at the first Approach of the Enemy, left those whom he ought to have defended, unarm'd, and expos'd to the Enemies Swords. Thus was fulfill'd the Prediction of the Holy Bishop *Augustin*, tho' he himself had been long before taken up <sup>f</sup> in-  
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<sup>e</sup> To which agrees *Flor.* and *West.* but the *Saxon Annals* mention but two Hundred; and therefore, I wonder Bishop *Gibson* (in his *Notes on Cambden*,) should be surpriz'd at Mr. *Hearn's* reducing them (in the *Life of King Ælfred*,) to that Number, and imagine it was by his own Authority.

<sup>f</sup> It is necessary to observe that some who would throw the Odium of this Murder upon *Augustin's* Curse, assert this Passage to have been added to *Bede* some Years after his Death, and it is certain the Royal Paraphraser has made no mention of his Death. Mr. *Whelock* and Dr. *Smith* assert it to be in all the ancient Latin Manuscripts they had seen. The Time of this Battle is plac'd by the *Saxon Annals*, in 607. Bishop *Goodwin* asserts his seeing an Instrument sign'd by *Augustine* in 605. which Sir *Henry Spelman* proves spurious, no Instruments being us'd till 700. But the learned Mr. *Wharton* proves beyond Dispute, St. *Augustin's* Death to be in 604, which was before this long, if we follow the *Saxon Annals*, which place it in 607, and very long before, if we follow Archbishop *Usher's* and the *Ulster Annals*, which place it in 613. to this we may add *Bede's* Authority, that Pope *Gregory* had Obiits said over him in the Church at *Canterbury*; which plainly shows his Death to have been before that Pope's. And tho' we find him in the next Chapter consecrating two Bishops, this is frequent with *Bede* to go backwards, for the Series of every distinct Part of his History; or to work through a Branch of it at once.



to the Heavenly Kingdom, that those perfidious Men might feel the Vengeance of temporal Death, because they had despis'd the Counsel of eternal Salvation offer'd them.

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### CHAP. III.

*How St. Augustin made Mellitus and Justus, Bishops; and of his Death.*

**I**N the Year of the Incarnation of our Lord, 604. *Augustin*, Archbishop of *Britain*, ordain'd two Bishops, viz. *Mellitus* and *Justus*; *Mellitus* to preach to the Province of the *East-Saxons*, who are divided from *Kent* by the River *Thames*, and Border on the East Sea, whose Metropolis is the City of *London*, seated on the Bank of the aforefaid River, and the Mart of many Nations resorting to it by Sea and Land. Over which Nation at that Time, *Seberht*, Nephew to *Ethelbert*, by his Sister *Ricula*, reign'd, tho' under Subjection to *Ethelbert*, who, as has been said above, had Command over all the Nations of the *English*, as far as the River *Humber*. But when this Province also receiv'd the Word of Truth, by the Preaching of *Mellitus*, King *Ethelbert* built the Church of *St. Paul*, in the City of *London*, where he and his Successors should have their Episcopal See. As for *Justus*, *Augustin* ordain'd him Bishop in *Kent*, at the City there, which

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*Rochester.* the *English* Nation nam'd <sup>a</sup> *Rofcestre*, from one that was formerly the chief Man of it, call'd <sup>b</sup> *Rof*. It is almost 24 Miles distant from the City of *Canterbury* to the Westward, where King *Ethelbert* built the Church of St. *Andrew*, the Apostle, and bestow'd many Gifts on the Bishops of both those Churches, as well as on that of *Canterbury*, adding Lands and Possessions for the use of those who were with the Bishops. The Beloved of God, Father <sup>c</sup> *Augustin* dy'd, and his Body was deposited without, close by the Church of the Apostles, *Peter* and *Paul*, above spoken of, by reason that the same was not yet finish'd, nor consecrated, but as soon as it was <sup>d</sup> dedicated, the Body was brought in, and decently buried in the North Porch thereof; wherein also were interr'd the Bodies of all the succeeding Archbishops, except only two, that is, *Theodorus* and

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<sup>a</sup> *Durobrus--Durobrovis and Duroprovis, in Antoninus's Itinery; in Bede Durobrevis, and at the Decline of the Roman Empire, call'd by Contraction Roibis, to which was adjoin'd the Saxon, Caerter, and afterwards hpocecaerter, in the Saxon Annals, Hpocecaerter, now Rochester.*

<sup>b</sup> *This Derivation Mr. Cambden seems to doubt when he imagines it to be a Contraction, as before-mentioned; to which agree some Charters of that Church, but the Name in the Saxon Annals seems to intimate it as the Castle of one Hrof, as he is likewise call'd by Bede, and in English, Rhoff. Harpsfield says, that in his Time was a Family in Kent of that Name, Hrof.*

<sup>c</sup> *On the 7th Kalend of June, as appears by his Epitaph, and Decree of the Council of Cloveshoe. Splern. Con. T. I. p. 250.*

<sup>d</sup> *Which was in 613. and in that same Year he was there buried.*

and *Berthwald*, whose Bodies are within that Church, by reason that the aforesaid Porch could contain no more. Almost in the midst of this Church is an Altar dedicated in Honour of the blessed Pope *Gregory*, at which every *Saturday* their Service is solemnly perform'd by the Priest of that Place. On the <sup>e</sup> Tomb of the said *Augustin* is written this <sup>f</sup> Epitaph.

*Here rests the Lord Augustin, first Archbishop of Canterbury, who being formerly sent hither by the Blessed Gregory, Bishop of the City of Rome, and by God cooperating, supported with Miracles, reduc'd King Ethelbert and his Nation from the Worship of Idols to the Faith of CHRIST, and having ended the Days of his Office in Peace, dy'd the seventh Day of the Kalends of June, in the Reign of the same King.*

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<sup>e</sup> Tho. Spott by what Authority I know not, (suppose his own) has given us this Epitaph for genuine.

Inclyrus Anglorum præful pius & decus altum  
Hic Augustinus requiescit corpore sanctus.

<sup>f</sup> This in Bede is likewise disputed, from the Word Archbishop occurring in it, no such Title being in the Western Church at that Time. See Dr. Stillingfleet Orig. Sac. p. 21, 22.

## CHAP. IV.

*How Laurence and his Bishops admonish'd the Scots, to observe the Unity of the Holy Church, and particularly in keeping of Easter; and how Mellitus went to Rome.*

**L** *Aurence* <sup>a</sup> succeeded *Augustin* in the Bishoprick, whom he had therefore ordain'd in his Life time, lest upon his Death, the State of the Church as yet so unsettled, might begin to faulter, if it should be destitute of a Pastor, tho' but for one Hour. Wherein he also follow'd the Example of the first Pastor of the Church, that is, of the most blessed Prince of the Apostles, *Peter*, who having founded the

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<sup>a</sup> *The following Bishops were these, Laurentius, Mellitus, Justus, Honorius, Deusdedit and Theodosius, with this Inscription in Marble,*

*Septem sunt angli Primates & Protopatres,  
Septem Rectores septem cœloque Triones,  
Septem Cisternæ vitæ septemque lucernæ,  
Et Septem palmæ Regni, septemque coronæ,  
Septem sunt Stellæ quas hæc tenet Acracellæ.*

*Of England Primates seven, and Patriarchs seven,  
Seven Governors, and seven Labourers in Heaven,  
Seven Wells of endless Life, seven Candles light,  
Seven Palms of this our Land; seven Diadems bright.  
Seven Shining Stars this vaulted Floor contains.*

the Church of CHRIST at Rome, is said to have consecrated Clement, his Assistant in preaching the Gospel, and at the same time his Successor. Laurence being advanc'd to the Degree of an Archbishop, most indefatigably labour'd both by frequent Exhortations and Examples of Piety, to raise to the height of Perfection, the Foundations of the Church, which being nobly laid, he saw did still advance. In short, he not only took care of the new Church, collected among the *English*, but endeavour'd also to employ his Pastoral Solitude among the ancient Inhabitants of *Britain*, as also the *Scots*, who inhabit the Island of *Ireland*, which is next to *Britain*. For when he understood that the course of Life and Profession of the *Scots* in their aforesaid Country, as well as of the *Britons* in *Britain*, was not truly Ecclesiastical; especially that they did not celebrate the Solemnity of *Easter* at the due Time, but thought that the Day of the Resurrection of our Lord, was, as has been said above, to be celebrated between the 14<sup>th</sup> and the 20<sup>th</sup> of the Moon; he writ jointly with his Fellow Bishops, an Exhortatory Epistle, intreating and conjuring them to observe Unity of Peace, and Conformity with the Church of CHRIST spread throughout the World. The beginning of which Epistle here follows.

*To the Lords our most dear Brothers the Bishops or Abbats throughout all \* Scotland, Laurence, \* Ireland. Mellitus, and Justus, Servants to the Servants of God. When the See Apostolick, according to its Custom, as it does to all Parts of the World, sent us to these Western Parts to preach to the Pagan Nations,*



Nations, and we happen'd to come into this Island, which is call'd Britain, we reverenc'd both the Britons and Scots in great esteem of Sanctity before we knew them, believing that they had proceeded according to the Custom of the universal Church; but coming acquainted with the Britons, we thought the Scots had been better; but we have been inform'd by Bishop <sup>b</sup> Dagan, coming into this aforesaid Island, and the Abbat Columban in France that the Scots no way differ from the Britons in their Behaviour. : For Beshop Dagan coming to us, not only refus'd to eat with us; but even to take his Repast in the same House where we were entertain'd.

The same Laurence and his Fellow Bishops writ a Letter to the Priests of the Britons, suitable to his Degree, by which he endeavour'd to confirm them in Catholick Unity; but what he gain'd by so doing the present Times still declare.

About this Time Mellitus, Bishop of London, came to Rome, to confer with the Apostolical Pope Boniface, about the necessary Affairs of the English Church. And the same most Reverend Pope assembling a Synod of the Bishops of Italy, to prescribe Orders for the Life and Peace of the Monks, Mellitus also sat among them, in the eighth Year of the Reign of the Emperor Focas, the thirteenth Indiction, on the third Day of the Kalends of March, to the end that he  
also

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<sup>b</sup> Said to come from the Monastery of Banchor, in Ireland, to be Bishop to the Scots. Eale says, he writ one Book of the British Churches. Smith.

also by his Authority should confirm such things as should be regularly decreed; and at his return into *Britain* might carry the same to the Churches of the *English*, to be prescrib'd and observ'd; together with Letters which the same Pope directed to the beloved of God, Archbishop *Laurence*, and to all the Clergy; as likewise to King *Ethelbert* and the *English* Nation. This is *Boniface IV.* after *Blessed Gregory*, Bishop of the City of *Rome*, who obtain'd of the Emperor *Focas*, that the Temple by the Ancients call'd *Pantheon*, as representing all the Gods, should be given to the Church of CHRIST. Wherein he, having turn'd out all the Filth, establish'd a Church of the Holy Mother of God, and of all the Martyrs of CHRIST, to the end that a multitude of Devils being excluded, there might be a memorial of a multitude of Saints.

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## C H A P. V.

*How, after the Death of the Kings Ethelbert and Seberht, their Successors restor'd Idolatry; for which reason both Mellitus and Justus departed out of Britain.*

I N the Year of our Lord's Incarnation 613, which is the 21<sup>st</sup> Year after *Augustin* and his Companions were sent to preach to the *English* Nation, *Ethelbert* King of *Kent* having most

most gloriously govern'd his Temporal Kingdom 56 Years, enter'd into the eternal Joys of the Heavenly Kingdom. He was the third of the *English* Kings that had the Sovereignty of all the Southern Provinces that are divided from the Northern by the River *Humber*, and the Borders contiguous to the same; but the first of all that ascended to the Heavenly Kingdom. The first that had the like Sovereignty was *Elli*, King of the *South Saxons*; the second *Celin*, King of the *West Saxons*, who, in their Language, is call'd *Ceaulin*; the third, as has been said, *Ethelbert*, King of *Kent*; the fourth *Redwald*, King of the *East Angles*; who whilst *Ethelbert* liv'd had been subservient to him. The fifth *Edwin*, King of the Nation of the *Northumbrians*, that is, of those who live on the North side of the River *Humber*, who, with great Power, commanded all the Nations, as well of *English* as *Britons* that inhabit *Britain*, excepting only the People of *Kent*, and reduc'd under the Dominion of the *English* the <sup>a</sup> *Mevanian* Islands of the *Britons*, lying between *Ireland* and *Britain*; the sixth *Oswald*, he also, the most Christian King of the *Northumbrians*, had the same extent under his Command; the seventh *Oswi*, Brother to the former, held the same Dominions for some time, and for the most part subdu'd and made Tributary the Nations of the *Picts* and *Scots*, which possess the Northern Parts of *Britain*: But of these hereafter.

King *Ethelbert* dy'd on the 24<sup>th</sup> Day of the Month of *February*, 21 Years after he had receiv'd the Faith, and was bury'd in *St. Martin's*

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<sup>a</sup> *The Isles of Anglesey and Man,*



This *Ethelbert* was the Son of *Irminric*, whose Father was *Oēta*, and his Father *Oeric*, surnam'd *Oisc*, from whom the Kings of *Kent* are wont to be call'd *Oiscings*. His Father was *Hengist*, who being invited by *Vortiger*, first came into *Britain*, with his Son *Oisc*, as has been said above. But after the Death of *Ethelbert*, his Son *Eadbald* ascending the Throne, prov'd very prejudicial to the new planted Church. For he had not only refus'd to embrace the Faith of CHRIST, but was also defil'd with such a sort of Fornication, as the Apostle testifies, was not heard of, even among the *Gentils*; for he kept his Father's Wife. By both which Crimes he gave occasion to those to return to their former Vices, who under his Father, had either for Favour, or through Fear of the King, submitted to the Laws of Faith and Chastity. Nor did the perfidious King escape without Heavenly Punishment and Correction; for he was troubled with frequent Fits of Madness, and



possess'd by an evil Spirit. This Storm of Confusion was increas'd by the Death of *Serberht*, King of the *East-Saxons*, who departing to the Heavenly Kingdom, left three Sons, still Pagans, to inherit his Temporal Crown. They immediately began to profess Idolatry, which, during his Reign, they had seem'd a little to intermit, and to grant free Liberty to the People under their Government to serve Idols. And when they saw the Bishop, celebrating Mass in the Church, give the Eucharist to the People, they, puff'd up with barbarous Folly, were wont, as it is reported, to say to him, *Why do you not give us also that white Bread, which you us'd to give to our Father Saba, (for so they us'd to call him,) and which you still continue to give to the People in the Church?* To whom he answer'd, *If you will be wash'd in that saving Laver, in which your Father was wash'd, you may also partake of the Holy Bread, of which he partook; but if you despise the Laver of Life, you may not receive the Bread of Life.* They reply'd, *We will not enter into that Laver, because we do not know that we stand in need of it, and yet we will eat of that Bread.* And being often earnestly admonish'd by him, that the same could not be done, nor any one admitted to partake of the sacred Oblation without the holy cleansing, at last being enrag'd, they said, *If you will not comply with us in so small a Matter as that is, which we require, you shall not stay in our Province.* And accordingly they expell'd and oblig'd him and his to depart their Kingdom. He being forc'd from thence, came into *Kent*, to advise with his Fellow Bishops, *Laurence* and *Iustus*, what was to be done in that Case; and

and it was unanimously agreed, that it was better for them all to return to their own Country, where they might serve God in freedom, than to continue without any Advantage among those Barbarians, who had revolted from the Faith. *Mellitus* and *Iustus* accordingly went away first, and withdrew into *France*, designing there to wait the Event of Things. But the Kings, who had drove from them the Preacher of Truth, did not long go unpunish'd in their Devilish Worship. For marching out to Battle against the Nation of the \* *Gevissi*, \* *The West Saxons*, they were all slain with their Army. However the People once turn'd to Wickedness, tho' the Authors of it were destroy'd, would not be corrected, nor return to the Unity of Faith and Charity which is in CHRIST.

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## CHAP. VI.

*How Laurence being reprov'd by the Apostle, converted King Eadbald to CHRIST, and he then recall'd Mellitus and Iustus to preach.*

**L** *Aurence* being about to follow *Mellitus* and *Iustus*, and to quit *Britain*, he order'd his Bed to be laid the Night before in the Church of the Blessed Apostles, *Peter* and *Paul*, which has been often mention'd before; wherein having laid himself to take some Rest, after many Prayers and Tears pour'd out to God

for the State of the Church, and falling asleep, the most Blessed Prince of the Apostles appear'd to him, and scourging him a long time in the dead of the Night, with Apostolical Severity, ask'd of him, *Why he would forsake the Flock which he had committed to him, or to what Shepherds he would commit CHRIST's Sheep that were in the midst of Wolves?* Have you, said he, forgot my Example, who, for the sake of those little ones, of CHRIST, whom he had recommended to me in token of his Affection, that I might be crown'd with CHRIST, underwent at the Hands of Infidels and Enemies of CHRIST, Bonds, Stripes, Imprisonment, Afflictions, and lastly the Death of the Cross. Laurence, the Servant of CHRIST, being encourag'd with these Words and Stripes, the very next Morning repair'd to the King, and putting by his Garment, shew'd the Scars of the many Stripes he had receiv'd. The King being astonish'd, and asking, *Who had presum'd to give such Stripes to so great a Man?* Was much frightened when he heard, that the Bishop had suffer'd so much at the Hands of the Apostle of CHRIST, for his Salvation. Then abjuring all the Idolatrous Worship, and renouncing his unlawful Marriage, he embrac'd the Faith of CHRIST, and being baptiz'd, favour'd and promoted the Affairs of the Church to the utmost of his Power. He also sent over into France, and recall'd Mellitus and Justus, and commanded them freely to return to govern their Churches, which they accordingly did, an Year after their Departure. Justus indeed return'd to the City of Rochester, where he had before presid'd; but the Londoners would not receive Bishop Mellitus, choosing rather



rather to be under their Idolatrous High Priests; for King *Eadbald* had not so great Authority in the Kingdom as his Father, so as to be able to restore the Bishop to his Church, against the Will and Consent of the Pagans. But he and his Nation, after his Conversion to our Lord, diligently follow'd the Divine Precepts. Lastly he built the Church of the Holy Mother of God, in the Monastery of the most Blessed Prince of the Apostles; the which was afterwards consecrated by Archbishop *Mellitus*.

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## CHAP. VII.

*How Bishop Mellitus by Prayer quench'd a Fire in his City.*

IN this King's Reign the Blessed Archbishop *Laurence* was taken up to the Heavenly Kingdom, and was bury'd in the Church and Monastery of the Holy Apostle *Peter*, close by his Predecessor *Augustin*, on the fourth Day of the Nones of *February*. *Mellitus*, who was Bishop of *London*, becoming the third Archbishop of *Canterbury* from *Augustin*, *Iustus* still living, govern'd the Church of *Rocheſter*. These ruling the Church of the *English* with much Industry and Labour, receiv'd Letters of Exhortation from *Boniface*, Bishop of the *Roman* and Apostolical See, who presided over the Church after *Deusdedit*, in the Year of our Lord's Incarnation 619. *Mellitus* labour'd un-



der an Infirmary of Body, that is, the Gout; but his Mind was sound, chearfully passing over all Earthly Things, and always aspiring to love, seek and attain the Celestial. He was noble by Birth, but much nobler in Mind. In short, that I may give one Testimony of his Virtue, by which the rest may be guess'd at. It hapned once that the City of *Canterbury*, being by Carelesness set on Fire, was in Danger to be consum'd by the spreading Conflagration; which no throwing of Water being able to assuage; a considerable Part of the City being already destroy'd, and the fierce Flame advancing towards the Bishop, he confiding in the Divine Assistance, where the Human fail'd, order'd himself to be carried towards the raging Fire, that was spreading on every side. The Church of the four crowned Martyrs was in the Place where the Fire rag'd most. The Bishop being carry'd thither by his Servants, the sick Man began to remove the Danger by Prayer, which a Number of strong Men had not been able to perform by much Labour. Immediately, the Wind, which blowing from the South had spread the Conflagration throughout the City, turning to the North, prevented the Destruction of those Places that had lain in its Way, and then quite ceasing, the Flames were entirely extinguish'd. And, in regard, that the Man of God was much inflam'd with the Fire of Divine Charity, and was wont to drive away the Powers of the Air by his frequent Prayers and Exhortations from doing any Hurt to himself, or his People, he could deservedly prevail over the Wordly Winds and Flames, and to obtain that

they

they should not offend him or his. This Archbishop also having rul'd the Church five Years, departed to Heaven in the Reign of King *Eadbald*, and was bury'd with his Predecessors in the often mention'd Monastery and Church of the most Blessed Prince of the Apostles, in the Year of the Incarnation of our Lord, 624, on the 8<sup>th</sup> Day of the Kalends of *May*.

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## C H A P. VIII.

*How Pope Boniface sent the Pall and an Epistle to Justus, Successor to Mellitus.*

**J**USTUS, who was Bishop of *Rochester*, immediately succeeded *Mellitus* in the Archbishoprick. He consecrated *Romanus* Bishop of that See in his own stead, having obtain'd leave of ordaining Bishops from Pope *Boniface*, whom we above mention'd to have been Successor to *Deusdedit*: Of which Licence this is the Form.

*To the most beloved Brother, Justus; Boniface.*  
 Not only the Contents of your Letter, but the Perfection your Work has obtain'd, has inform'd us how devoutly and diligently your Brotherhood has labour'd for the Gospel of CHRIST; for Almighty God has not forsaken either the Mystery of his Name, or the Fruit of your Labours, having himself faithfully promis'd to the Preachers of the Gospel, Lo. I am with you alway even unto the end of the World; the which his Mercy has

particularly shown to your Ministry, opening the Hearts of Nations to receive the Mystery of your Preaching. For he has made known the acceptable course of your Endeavours, by a great Reward, through the assistance of his Goodness; granting a plentiful Increase to the most faithful Management of your Traffick with the Talents committed to you, which you may secure for many Generations. This is by that Reward confer'd on you, who constantly adhering to the Ministry enjoin'd you, with laudable Patience expect the redemption of that Nation, and their Salvation is set on foot that they may profit by your Merits, our Lord himself saying, He that perseveres to the end shall be sav'd. You are therefore sav'd by the hope of Patience, and the virtue of bearing, to the end that the Hearts of Infidels being cleans'd from their natural and superstitious Disease, might obtain the Mercy of their Redeemer: For having receiv'd the Letters of our Son Æthelwald, we perceive with how much knowledge of the sacred Word your Brotherhood has brought over his Mind to the Belief of Conversion to the true Faith. Therefore firmly confiding in the Longanimity of the Divine Clemency, we believe there will, through the Ministry of your Preaching, ensue most full Salvation, not only of the Nations subject to him, but also of those that neighbour round about; to the end, that as it is written, The Reward of a perfect Work may be conferr'd on you by our Lord the Giver of all good Things; and that the universal Confession of all Nations, having receiv'd the Mystery of the Christian Faith, may declare, that their Sound went into all the Earth, and their Words unto the Ends of the World. We have also by the Bearer hereof, being encourag'd so to do by your industri-



*industrious Goodness, sent your Brotherhood the Pall, which we have only given leave to use in the Celebration of the Sacred Mysteries; granting you likewise to ordain Bishops upon Occasion, through the Mercy of our Lord; that so the Gospel of CHRIST, by the Preaching of many, may be spread abroad in all the Nations that are not yet converted. Your Brotherhood, therefore must endeavour to preserve with unblemish'd Sincerity of Mind, that which you have receiv'd through the Favour of the Apostolical See, as an Emblem whereof you have obtain'd so principal an Ornament to be born on your Shoulders. And make it your Business, imploring the Divine Goodness, so to behave yourself, that you may present before the Tribunal of the Supreme that is to come, the Rewards of the Favour granted you, not only with Righteousness, but with the Benefit of Souls. God preserve you in Safety, most dear Brother.*

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## CHAP. IX.

*The Reign of King Edwin, and how Paulinus, coming to preach the Gospel, first converted his Daughter and others to the Faith of CHRIST.*

**A**T this Time the Nation of the Northumbrians, that is, the Nation of the Angles, that inhabit on the North side of the River Humber, with their King Edwin, receiv'd the Faith, through the Preaching of Paulinus, above mention'd. The which Edwin, as a  
Re-



Reward of his receiving the Faith, had an Addition of Power in the Heavenly Kingdom, and Increase of the Earthly, insomuch, that (which none of the *English* had done before,) he reduc'd under his Dominion all the Borders of *Britain*, that were Provinces either of the aforesaid Nation, or of the *Britons*; and he in like manner subjected to the *English* the *Mevanian Islands*, as has been said above. The first whereof, which is to the Southward, is the largest in Extent, and most fruitful, containing 960 Families, according to the *English* Computation; the other above 300. The Occasion of this Nations embracing the Faith was, their aforesaid King's being ally'd to the Kings of *Kent*, having taken to Wife *Edelburga*, Daughter to King *Ethelbert*, by another Name call'd *Tate*. He having by his Embassadors ask'd her in Marriage of her Brother *Eadbald*, who then reign'd in *Kent*, was answer'd, *That it was not lawful to marry a Christian Virgin to a Pagan Husband, lest the Faith and the Mysteries of the Heavenly King should be profan'd by her cohabiting with a King that was altogether a Stranger to the Worship of the true God.* This Answer being brought to *Edwin* by his Messengers, he promis'd in no manner to act in Opposition to the Christian Faith, which the Virgin profess'd; but would give leave to her, and all that went with her, Men or Women, Priests or Ministers to follow their Faith and Worship after the Custom of the Christians. Nor did he deny, but that he would embrace the same Religion, if being examin'd by wise Persons, it should be found more Holy and more worthy of God. Hereupon the Virgin was promis'd, and sent to

*Edwin,*

*Edwin*, and pursuant to what had been agreed on, *Paulinus*, a Man beloved of God, was ordain'd Bishop, to go along with, and by daily Exhortations, and celebrating the Heavenly Mysteries to confirm her, and her Company, lest they should be corrupted by the Company of the Pagans. *Paulinus* was ordain'd Bishop by the Archbishop *Iustus*, on the 12<sup>th</sup> of the Kalends of *August*, in the Year of the Incarnation of our Lord, 625. and so he came to King *Edwin* with the aforesaid Virgin, as a Companion of their carnal Conjunction. But his Mind was wholly bent upon reducing the Nation to which he was sent, to the Knowledge of Truth, according to the Words of the Apostle, *To espouse her to one Husband, that he might present her as a chaste Virgin to CHRIST.* Being come into that Province, he labour'd much, not only to retain those that went with him, with the Help of God, that they should not revolt from the Faith, but, if he could, to convert some of the Pagans to a State of Grace by his Preaching. But as the Apostle says, tho' he labour'd long in the Word, *The God of this World blinded the Minds of them that believed not, lest the Light of the glorious Gospel of CHRIST, should shine unto them.*

The next Year, there came into the Province a certain Assassin, call'd *Eumer*, sent by the King of the *West-Saxons*; whose Name was *Quichelm*, in hopes at once to deprive King *Edwin* of Kingdom and Life. He had a two edged Dagger poison'd, to the end, that if the Wound were not sufficient to kill the King, it might be perform'd by the Venom. He came to the King on the first Day of *Easter*,

\* The River Derwent.

at the River <sup>a</sup> *Dorowension*, where then stood the <sup>a</sup> Regal City, and was admitted as it were to deliver a Message from his Master, and being in an artful manner delivering his pretended Embassy, he started on a sudden, and drawing the Dagger under his Garment, assaulted the King; which *Lilla*, the King's most beloved Minister, observing, having no Buckler at hand, to secure the King from Death, he interpos'd his own Body to receive the Stroke; but the Wretch struck so home, that he wounded the King through the Knight's Body. Being then attack'd on all sides with Swords, he in that Confusion also slew another Knight, whose Name was *Forther*. That same Holy Night of *Easter-Sunday*, the Queen had brought forth to the King a Daughter, call'd *Eanfled*. The King, in the Presence of the Bishop *Paulinus*, giving Thanks to his Gods for the Birth of his Daughter; that Bishop on the other hand return'd Thanks to CHRIST, and endeavour'd to persuade the King, that by his Prayers to him he had obtain'd, that the Queen should breed the Child in Safety, and without much Pain. The King delighted with his Words, promis'd, that in case, God would grant him Life and Victory over the King, by whom the Assassin had been sent, he would cast off his Idols, and serve CHRIST; and in earnest that he would perform his Promise, he

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<sup>a</sup> *Royal Village, This Place the Learned Cambden discovers to be near the City Derventius of Antoninus, afterward call'd Derwent, where is now a Village call'd Aldby, i. e. the old Habitation, and near which are the Ruins of an ancient Castle.*



he deliver'd up that same Daughter to *Paulinus* to be consecrated to CHRIST. She was the first baptiz'd of the Nation of the *Northumbrians*; on *Whitsunday*,<sup>b</sup> with twelve others of her Family. At that Time, the King being recover'd of the Wound he had receiv'd; march'd with his Army against the Nation of the *West-Saxons*, and having begun the War, either slew, or subdu'd all those that he had been inform'd had conspir'd to murder him. Returning thus victorious into his own Country, he would not immediately and unadvisedly embrace the Mysteries of the Christian Faith, tho' he had no longer worship'd Idols, since he made the Promise that he would serve CHRIST; but thought fit first at leisure to be instructed, by the venerable *Paulinus*, in the Knowledge of Faith, and to confer with such as he knew to be the wisest of his Prime Men, to advise what they thought was fittest to be done in that Case. He likewise, being a Man of extraordinary Sagacity, sitting long alone by himself, silent as to his 'Tongue, but arguing with himself in his Heart, consider'd how he should proceed, and which Religion he should adhere to.

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<sup>b</sup> The Saxon Annals mention no Number. Matthew Paris says thirty. Several Manuscripts of Bede, have twelve.



## CHAP. X.

*How Pope Boniface, by his Letters, exhorted the same King to embrace the Faith.*

**A**T that Time King Edwin receiv'd Letters from Pope Boniface, exhorting him to embrace the Faith: Which were as follows.

To the glorious Edwin, King of the Angles, Bishop Boniface, the Servant of the Servants of God. Altho' the Power of the Sovereign Divinity cannot be express'd by human Speech, as consisting in its own Greatness, as well as invisible and unsearchable Eternity, so as that no Sharpness of Wit, tho' ever so great, can comprehend or express it; yet, in regard, that its Humanity to give some Notion of itself, having open'd the Doors of the Heart, has mercifully, by secret Inspiration, infus'd into the Minds of Men such things as should be declar'd concerning it, we have thought fit to extend our Priestly Care to make known to you the Fulness of the Christian Faith; to the end, that informing you of the Gospel of CHRIST, which our Saviour commanded should be preach'd to all Nations, the means may be offer'd for your Salvation.

Thus

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<sup>a</sup> This Chapter should have been plac'd before the former, which takes the Year of 626. For Pope Boniface dy'd the 22<sup>d</sup> of October, 625. . . . Smith.

Thus the Goodness of the Supreme Majesty, which by only the Word of his Command, made and created all Things, that is, Heaven and Earth, the Sea and all that is in them, disposing the Order by which they should subsist, so ordaining with the Counsel of his Coeternal Word, and the Unity of the Holy Spirit; form'd Man to his own Likeness, out of the Slime of the Earth; and granted him such supereminent Prerogative, as to place him above all others, as that observing the Precept propos'd, his Continuance should be blessed with Eternity. This God, Father, Son and Holy Ghost, which is an undivided Trinity, Mankind, from the East unto the West, by saving Confession, worship and adore, as the Creator of all Things, and their own Maker; to whom also the Heights of Empire, and the Powers of the World are subject, because, by his Disposition the Preference of all Kingdoms is granted. The Mercy therefore of his Goodness, for the greater Benefit of all his Creatures, has been pleas'd, through the Fervor of the Holy Spirit, wonderfully to kindle the cold Hearts of the Nations seated at the Extremities of the Earth in the Knowledge of himself. We guess your Glory has from the nearness of the Places more fully understood what the Clemency of our Redeemer has effected in the enlightening of our glorious Son, King Eadbald, and the Nations under his Subjection; We therefore confide, with assur'd Confidence of celestial Hope, that his wonderful Gift will be also confer'd on you; when we understand that your glorious Consort, which is known to be a Part of your Body, is illuminated with the Reward of Eternity, through the Regeneration of Holy Baptism. We have therefore taken care by these Presents, with all possible Affection to exhort your glorious self, that ab-

horring

*horring Idols and their Worship, and contemning the Follies of Temples, and the deceitful Flatteries of Auguries, you believe in God the Father Almighty, and his Son JESUS CHRIST, and the Holy Ghost, to the end, that being discharg'd from the Bonds of the Diabolical Captivity, by believing, through the cooperating Power of the Holy and Undivided Trinity, you may be Partaker of the eternal Life. How great Guilt they lie under, who adhere to the most pernicious Superstition and Worship of Idolatry, appears by the Examples of the Perdition of those whom they worship. Wherefore*  
*Psalm 96. 5. it is said of them by the Psalmist, All the Gods of the Gentils are Devils, but the Lord made*  
*Psalm 115. the Heavens. And again, They have Eyes and do not see, they have Ears and do not hear, they have Noses and do not smell, they have Hands and do not feel, they have Feet and do not walk. Therefore they are like those that confide in them. For how can they have any Power to yield Assistance, that are made for you by Hands out of corruptible Matter of the meaner Sort, to wit, on whom you have by human Art bestow'd an inanimate Similitude of Members? Who unless they be mov'd by you, will not be able to walk; but like a Stone fix'd in one Place, being so form'd, and having no Understanding, but absorpt in Insensibility, have got no Power of doing Harm or Good. We cannot therefore, upon mature Deliberation, find out how you come to be so deceiv'd, as to follow and worship those Gods, to whom you yourselves have given the Likeness of a Body. It behoves you, therefore, by taking upon you the Sign of the Holy Cross, by which human Race is redeem'd, abhorring all Diabolical Arts, the Devil envying the Works of the Divine Goodness,*



ness, to cast him out of your Hearts. Lay hold then of them, and take special care to have those broken in pieces which you have hitherto made your material Gods. For the very Dissolution and Corruption of them, which could never receive Life or Sense from their Makers, may plainly demonstrate to you, how near that was to nothing that you till then worshipp'd, when you yourselves, who have receiv'd Life from the Lord, are certainly better than their Workmanship, as whom Almighty God has appointed to spring up in several Ages through many Descents, down from the Knowledge of the first Man, whom he form'd. Draw near then to the Knowledge of him that created you, who breath'd the Spirit of Life into you, who sent his only begotten Son for your Redemption, to cleanse you from original Sin, that being deliver'd from the Power of the Diabolical Wickedness, he might bestow on you Heavenly Rewards. Hear the Words of the Preachers, and the Gospel of God, which they declare to you, to the end, that believing, as has been said, in God the Father Almighty, and in JESUS CHRIST his Son, and the Holy Ghost, and the individual Trinity, having put to flight the Sensualities of Devils, and drove from you the Suggestion of the venomous and deceitful Enemy, and being born again by Water and the Holy Ghost, you may, through his Assistance and Bounty, cohabit in the Brightness of eternal Glory with him in whom you shall believe. We have moreover sent you the Blessing of your Protector, the Blessed Peter, Prince of the Apostles, that is, a Shirt, with one Gold Ornament, and one Garment of Ancyra, which we pray your Glory will accept the more favourably, as friendly intended by us.



## CHAP. XI.

*Pope Boniface advises Queen Edelburg to use her best Endeavours for the Salvation of her Consort, King Edwin.*

THE same Pope also writ to King Edwin's Consort, *Ædilburg*, to this effect.

The Copy of the Letter of the most Blessed and Apostolical *Boniface*, Pope of the City of *Rome*, to *Ædilburga*, King *Edwin's* Queen.

*To the glorious Lady his Daughtèr, Queen Ædilburga, Boniface, Bishop, Servant of the Servants of God. The Goodness of our Redeemer has with much Providence offer'd the means of Salvation to human Race, which he rescu'd by the Effusion of his precious Blood from the Bonds of Diabolical Captivity; so that making his Name known several Ways to the Gentils, they might, by embracing the Mystery of the Christian Faith, acknowledge their Creator; the which, the mystical Regeneration of your Purgation strongly inculcates to have been bestow'd on you by Heavenly Bounty. Our Mind therefore much rejoic'd in the Benefit of our Lord's Goodness, for that he has vouchsaf'd, in your Conversion, to kindle a Spark of the Orthodox Religion; by which he might the more easily inflame in his Love the Understanding, not only of your glorious Consort, but also of all the Nation that is subject to you. For we have been inform'd*

by those who came to acquaint us with the laudable Conversion of our glorious Son, King Eadbald, that your Glory also, having receiv'd the wonderful Sacrament, continually shines bright in the pious and acceptable Works to God of the Christian Faith. That you likewise carefully refrain from the Worship of Idols, or the Deceits of Temples and Auguries, and having chang'd your Devotion, are so wholly taken up with the Love of your Redeemer, as never to cease to contribute your Assistance for the propagating of the Christian Faith. And our Fatherly Charity having earnestly enquir'd, concerning your glorious Consort, we were given to understand, that he still serving abominable Idols, had deferr'd, yielding his Obedience to give ear to the Voice of the Preachers. This occasion'd us no small Grief, for that Part of your Body still remain'd a Stranger to the Knowledge of the Sovereign and Undivided Trinity. Whereupon we in our Fatherly Care, did not delay to admonish your glorious Christianity, exhorting you, that being assisted by the Divine Inspiration, you will not put off that which is importunately and opportunely to be perform'd; that the Power of our Lord and Saviour JESUS CHRIST, cooperating, he also may be added to the Number of Christians; to the end, you may thereby continue the Rights of the Marriage Union in the unblemish'd Bond of Society. For it is written, They shall be two in one Flesh. How can it be said, that there is Unity of Conjunction between you, if he continues a Stranger to the Brightness of your Faith, by the Interposition of the Darkness of detestable Error? Therefore applying yourself continually to Prayer, do not cease to beg of the Bounty of the Divine Mercy, the Benefit of his Illumination; to the end, that the Union

of Faith may, after the Course of this Life, continue them in perpetual Society, whom the Copulation of carnal Affection shows to have been in a manner but one Body. Insist therefore, glorious Daughter, and to the utmost of your Power endeavour to soften the Hardness of his Heart by insinuating the Divine Precepts; making him sensible, how noble the Mystery is which you have receiv'd by believing, and how wonderful the Reward is, which being new born you have merited to obtain. Inflame the Coldness of his Heart by the Knowledge of the Holy Ghost, that the Heaviness of the most pernicious Worship being remov'd, the Heat of the Divine Faith may enlighten his Understanding through your frequent Exhortations; that the Testimony of the Holy Scripture fulfill'd by you, may appear the

1 Cor. 7. more conspicuous. The unbelieving Husband  
 14. shall be sav'd by the believing Wife. For to this Effect you have obtain'd the Mercy of the Goodness of our Lord, that you may return with Increase the Fruit of Faith, and the Benefits entrusted in your Hands; for through the Assistance of his Mercy, we do not cease with frequent Prayers to beg, that you may be able to perform the same. Having premis'd thus much, in pursuance of the the Duty of our Fatherly Affection, we exhort you, that when the Opportunity of a Bearer shall offer, you will as soon as possible acquaint us with the Success the Sovereign Power shall grant by your means in the Conversion of your Consort, and of the Nation subject to you; to the end, that our Sollicitude which with Earnestness expects what appertains to the Salvation of you and yours, may be by your Advice made easy; and we the more fully discerning the Brightness of the Divine Propitiation diffus'd in you, may with a joyful Confession  
 worthi-



worthily return abundant Thanks to God, the Giver of all good Things, and to St. Peter, the Prince of the Apostles. We have moreover sent you the Blessing of your Protector, St. Peter, the Prince of the Apostles, that is, a Silver Looking Glass, and a Gilt Ivory Comb, which we intreat your Glory will receive with the same kind Affection, as it is known to be sent by us.

## CHAP. XII.

*How King Edwin was persuaded to believe  
by a Vision he had seen when he was  
once a banish'd Man.*

**T**HUS the aforeſaid Pope *Boniface* tranſacted by Letters for the Salvation of King *Edwin*, and his Nation. But an Heavenly Oracle, which the Divine Mercy was pleas'd once to reveal to him, when he was once in Banishment at the Court of *Redwald*, King of the *Angles*, did not a little forward him towards embracing or understanding the Admonitions of ſaving Doctrine. *Paulinus* therefore perceiving, that it was a very difficult Task to incline the King's lofty Mind to the Humility of the Way of Salvation, and to embrace the Myſtery of the Life giving Croſs, and at the ſame time tranſacting by the Word of Exhortation with Men, and by Prayer with the Divine Goodneſs, for his and his Subjects Salvation; at length, it was ſhown him in  
Spirit,



Spirit, as is most likely, the Oracle that had been formerly reveal'd to the King. Nor did he lose any Time, but continually admonish'd the King to perform the Vow which he had made, when he receiv'd the Oracle, promising to put the same in Execution, if he were deliver'd from the Trouble he was at that Time under, and should be advanc'd to the Throne. The Oracle was thus. At the Time when *Ethelfrid*, his Predecessor, persecuting him, he for many Years wander'd in a private manner through several Places or Kingdoms, at last he came to \* *Redwald*, beseeching him to give him his Protection against the Snares of so mighty a Persecutor. *Redwald* willingly admitting him, promis'd he would perform what he requested. But when *Ethelfrid* understood that he had appear'd in that Province, and that he and his Companions were hospitably entertain'd by that King he sent Messengers to offer *Redwald* a great Sum of Mony. to murder him, but without Effect. He sent a second and a third Time, bidding more Gold and Silver, and moreover threatening to make War on him, if he refus'd. He being either terrify'd with Threats, or gain'd with Gifts comply'd with his Request, and promis'd either to kill, or to deliver up *Edwin* to the Embassadors. This being observ'd by a most trusty Friend of his, he went into his Chamber, where he was going to Bed; for it was the first Hour of the Night, and calling him out, discover'd what the King had promis'd to do with him, adding, *If therefore you think fit, I will this very Hour conduct you out of this Province, and lead you to a Place, where neither Redwald nor Ethelfrid*

frid shall ever find you. He answer'd, I thank you for your good Will, yet I cannot do what you propose, that is, to be myself guilty of breaking the Compact I have made with so great a King, when he has done me no Harm, nor yet offer'd any Injury; but, on the contrary, if I must die, let it rather be by his Hand than by a meaner Person. For whither shall I now fly, who have for so many Years been a Vagabond through all the Provinces of Britain, to escape the Hands of my Enemies. His Friend being gone, Edwin remain'd without alone, and sitting with an heavy Heart before the Palace, began to be overwhelm'd with many Thoughts, not knowing what to do, or which Way to turn himself. And having long silently labour'd in Mind with inward Anguish, he, on a sudden, in the dead of the Night, saw an unknown Person, both as to his Face and Habit, drawing near to him, at which unexpected Sight of a Stranger, he was not a little frighted. But he coming close up saluted him, and ask'd, Why he sate there alone, and melancholy on a Stone at that Time, when all others took their rest, and were fast asleep? Edwin, in his turn ask'd, What it was to him, whether he spent the Night within Doors or abroad? Who answering, said Do not think that I am ignorant of the Cause of your Grief, your watching, and sitting without alone. For I certainly know who you are, and why you grieve, and the Evils you fear will fall upon you. But tell me, what Reward you will give the Man, that shall deliver you out of this Anguish, and persuade Redwald neither to do you any Harm himself, nor to deliver you up to be murder'd by your Enemies? He answering, That he would give that Person

*all that he was able for so singular a Favour. The other farther added, What if I also assure you, that you shall overcome your Enemies, and be such a King as to surpass in Power, not only all your own Progenitors, but even all that have reign'd before you of the English Nation? Edwin being encourag'd by these Questions, did not hesitate to promise, that he would make suitable Returns to him that should so highly oblige him. Then said the other again, But if he who truly foretels so much good as is to befall you, can also give you better Advice for your Life and Salvation, than any of your Progenitors or Kindred ever heard of, do you consent to submit to him, and to follow his wholesome Counsel? Edwin did not stick immediately to promise, he would in all Things follow his Directions, who delivering him from so many Calamities, should raise him to a Throne. Having receiv'd this Answer, the Person that talk'd to him laid his Hand on his Head, saying, When this Sign shall be given you, remember this Time, and the Discourse that has pass'd between us, and do not delay the Performance of what you now promise. This said, he immediately vanish'd, as is reported, that he might understand, it was not a Man, but a Spirit that had appear'd to him. The Royal Youth still sitting there alone, glad of the Comfort he had receiv'd; but seriously considering who he was, or whence he came, that had so talk'd to him; his abovemention'd Friend came to him, and saluting him with a pleasant Countenance, Rise, said he, go in, and laying aside all Anxiety of Mind, compose yourself to sleep; for the King's Resolution is alter'd, and he designs to do you no Harm, but rather to perform the Promise*



mise he has made you: For when he had in private acquainted the Queen with his Intention, I told you of before, she dissuaded him from it, declaring it was unworthy of so great a King, to sell his good Friend in such Distress for Gold, and to sacrifice his Honour which is more valuable than all other Ornaments, to the Lucre of Money. In short, the King did as he was advis'd, and not only refus'd to deliver up the banish'd Man to his Enemy's Messengers, but assisted him to recover his Kingdom. For as soon as the Embassadors were return'd home, he rais'd a mighty Army to make War on *Ethelfrid*; who meeting him with much inferior Forces, for he had not given Time to gather all his Power, was slain on the Borders of the Nation of the *Mercians*, on the East side of the River, that is call'd a *Idle*. In this Battle, *Redwald's* Son, call'd *Regnheri*, was kill'd; and thus *Edwin*, pursuant to the Oracle he had receiv'd, not only escap'd the Danger of his Enemy King, but he being slain, succeeded him in the Throne. King *Edwin* therefore delaying to receive the Word of God upon the Preaching of *Paulinus*, and using for some Time, as has been said, to sit several Hours alone, and seriously to ponder with himself what he was to do, and what Religion he was to follow; the Man of God coming into him, laid his Right Hand on his Head, and ask'd, *Whether he knew that Sign.* The King offering in a trembling Con-

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<sup>a</sup> A small River rising in Shirwood Forrest, so call'd, which gives Name to a Village where this Battle was fought, call'd Idleton, in Nottinghamshire.



Condition to fall down at his Feet, he rais'd him up, and in a familiar Manner said to him, Behold, by the Help of God you have escap'd the Hands of the Enemies you fear'd. Behold you have of his Gift obtain'd the Kingdom you desir'd. Take heed that you do not delay that which you promis'd to perform, embracing his Faith, and keeping his Precepts, who delivering you from Temporal Adversity, has rais'd you to the Honour of a Temporal Kingdom; and if, from this Time forward, you shall be obedient to his Will, which through me he signifies to you, he will not only deliver you from the everlasting Torments of the Wicked, but also make you Partaker with him of his Eternal Kingdom in Heaven.

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### CHAP. XIII.

*Of the Council he held with his prime Men about embracing the Faith of CHRIST, and how his High Priest profan'd his Altars.*

THE King hearing these Words, answer'd, That he would, and was oblig'd to receive the Faith which he taught; but said, he would confer about it with his principal Friends and Counsellors, to the end that if they also would be of his Opinion, they might all together be cleans'd in CHRIST the Fountain of Life. *Paulinus*, consenting, he did as he had said; for holding a Council with the wise Men,

Men, he ask'd of every one in particular, what he thought of that, till then unheard of, Doctrine, and the new Worship of the Deity that was preach'd? To which the chief of his own Priests, Coifi, immediately answer'd, *Do thou, King, consider what this is that is now preach'd to us; for I verily declare to you what I have learnt, that the Religion we have hitherto profess'd has no Virtue in it: For none of your People has apply'd himself more diligently to the Worship of our Gods than I; and yet there are many who receive greater Favours from you, and are more prefer'd than I, and are more prosperous in all their Undertakings. Now if the Gods were good for any thing, they would rather forward me, who have been more careful to serve them. It remains therefore, that if upon Examination you find that those new Doctrins which are now preach'd to us, are better and more efficacious, we immediately admit of them, without any delay.* Another of the King's chief Men approving of his Words and Exhortations, presently added: *The present Life of Man, O King, seems to me, in comparison of that Time which is unknown to us, like to a Sparrow swiftly flying through the Room, well warm'd with the Fire made in the midst of it, wherein you sit at Supper in the Winter, with Commanders and Ministers, whilst the Storms of Rain and Snow prevail abroad; the Sparrow, I say, flying in at one Door, and immediately out at another, whilst he is within is not affected with the Winter Storm; but after an extraordinary short space of fair Weather, he immediately vanishes out of your sight, returning from one Winter to another. So this Life of Man appears for a short space, but of what went before, or what is to follow, we are utterly*

terly ignorant. *If therefore this new Doctrin contains something more certain, it seems justly to deserve to be follow'd.* Such like Discourses the other Elders and King's Counsellors, by divine Inspiration, advanc'd. But *Coisi* added, that he would willingly and more attentively hear *Paulinus* discourse concerning the God he preach'd; which he having by the King's Command perform'd, *Coisi*, hearing his Words, cry'd out, *I have long since been sensible that there was nothing in that which we worshipp'd; because the more diligently I sought after Truth in that Worship, the less I found. But now I freely confess, that such Truth evidently appears in this preaching, as can confer on us the Gifts of Life, of Salvation, and of eternal Bliss. For which reason I advise, O King, that we instantly abjure and set Fire to those Temples and Altars which we have consecrated without reaping any Benefit.* In short, the King publickly gave his Licence to *Paulinus* to preach the Gospel, and renouncing Idolatry, declar'd that he receiv'd the Faith of CHRIST: And enquiring of that High Priest of his Worship, who ought first to profane the Altars and Temples of their Idols, with the Enclosures that were about them, he answer'd, *I; for who can more properly than myself destroy those things that I worshipp'd through Ignorance, for an Example to all others, through the Wisdom given me by the true God.* Then immediately laying aside the vain Superstition, he desir'd the King to furnish him with Arms and a Stone Horse, and mounting the same, he set out to destroy the Idols; for it was not lawful before for the High Priest, either to carry Arms, or to ride on any but a Mare. Having there-



therefore girt a Sword about him, with a Spear in his Hand, he mounted the King's Stone-Horse and proceeded to the Idols. The Multitude beholding it, concluded he had been distracted; but he lost no Time, for as soon as he drew near the Temple he profan'd the same, casting the Spear he held into it; and rejoicing much in the Knowledge of the Worship of the true God, he commanded his Companions to destroy and set Fire to the Temple, with all its Inclosures. That former Place of Idols is still shown, not far from *York*, to the Eastward, beyond the River *Derwent*, and is now call'd <sup>a</sup>*Godmundingham*, where the High Priest, by the Inspiration of the true God, polluted and destroy'd the Altars which he had himself consecrated.

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<sup>a</sup> *Godmanham in Yorkshire, still retaining the Name, i. e. a Receptacle for Gods, and near it is a Place call'd Wigton, i. e. a Place of Idols. Cambd. Britan.*

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## CHAP. XIV.

*How King Edwin and his Nation became Christians, and where Paulinus baptiz'd them.*

**K**ING *Edwin* therefore, with all the Nobility of the Nation, and abundance of the common Sort, receiv'd the Faith, and the washing of Holy Regeneration, in the eleventh Year of his Reign. which is the Year of the Incar-



Incarnation of our Lord 627, and about 180 after the coming of the *English* into *Britain*. He was baptiz'd at *York*, on the Holy Day at *Easter*, being the Day before the Ides of *April*, in the Church of *St. Peter* the Apostle, which he himself had built there of Timber, whilst he was Catechising and Instructing in order to receive Baptism. In that City also he appointed the See of the Bishoprick of his Instructor and Bishop, *Paulinus*. But as soon as he was baptiz'd, he took care, by the Direction of the same *Paulinus*, to build in the same Place a larger and nobler Church of Stone, in the midst whereof that same Oratory which he had first erected should be enclos'd. Having therefore laid the Foundation, he began to build the Church square, encompassing the former Oratory. But before the Wall was rais'd to the height, the King being wickedly slain, left that Work to be finish'd by *Oswald* his Successor. *Paulinus*, for six Years forward, from that Time, that is, till the end of the Reign of that King, by his Consent and Favour, preach'd the Word of God in that Country, *And all that were pre-ordain'd to eternal Life believ'd and were baptiz'd*. Among whom were *Offid* and *Eadfrid*, King *Edwin's* Sons, who were both born to him, whilst he was in Banishment, of *Queenburga*, the Daughter of *Cearl*, King of the *Mercians*. Afterwards other Children of his by Queen *Ethelburga* were baptiz'd, viz. *Ethilun* and his Daughter *Etheldrith*, and *Wulfrea*, another Son, the first of which were snatcht out of this Life, being still in their white Garments, and bury'd in the Church at *York*. *Iffi*, the Son of *Offrid*, was also baptiz'd, and many more Noble  
and

and Royal Persons. So great was then the Fervor of the Faith, as is reported, and the Desire of the saving Laver among the Nation of the Northumbrians; that *Paulinus* at a certain time coming with the King and Queen to the Regal Country Seat, which is call'd *Adgebrin*, stay'd there with them thirty six Days, being taken up with the Employment of Catechizing and Baptizing; during which Days, from Morning till Night he did nothing else but instruct the People, resorting from all Villages and Places, in CHRIST's saving Word, and when instructed, wash them with the Water of Remission, in the River *Glen*; which is close by. This Town under the following Kings was abandon'd, and another was built instead of it, at the Place call'd *Melmin*.

These Things hapned in the Province of the *Bernicians*, but in that of the *Deiri*; where he was wont often to be with the King, he baptiz'd in the River *Swale*; which runs by the Village *c* *Cataract*; for as yet Oratories, or Fonts could not be made in that Infancy of the Church. But he built a Church in the

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*b* Now Yeverin in Glendale, a Valley in Northumberland, so call'd from the little River Glen running through it.

*c* A Part of the River Swale.

*d* Melfield in Northumberland.

*e* An ancient City, call'd by Antoninus, Cataracton, Mr. Cambden conceives from a Fall of Waters of the Swale, which dashes among Rocks near it; it is now a despicable small Village, still retaining the Name of Cattarick and Cattirickbridge, and showing us Marks of its Antiquity and former Grandeur, the Roman Way, Coins, Bases of Pillars, and Ruins of Castles.

the <sup>f</sup> Plain of *Don*, the which afterwards the Pagans, by whom King *Edwin* was slain, burnt, together with all the Town. Instead whereof the latter Kings built themselves a Country Seat in the Country call'd *8 Loidis*. But the Altar escaped the Fire, because it was made of Stone, and is still preserv'd in the Monastery of the most Reverend Abbat and Priest, *Thrythwulf*, which is in <sup>h</sup> *Elmete* Wood.

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<sup>f</sup> Or *Cambodunum*, a ruin'd City near Almondbury in Yorkshire, where *Paulinus*, says *Cambden*, built this Church in Honour of St. Alban, whence it was call'd *Albansbury*. King *Ælfred* in his Version calls it *Donageld*-*Donafeld*, which the ingenious Dr. Gale thinks to be Tanfield near Rippon. *Cambden* is of Opinion, that the Stones are even to this Day colour'd with the Fire when this Place was burnt, which Bishop *Gibson* disproves, but confirms the Violence of the Fire, by asserting that Lumps of Cinders are dug up, where even the Earth seems to be melted in the Mass.

<sup>g</sup> That Part of the County of Yorkshire, where *Leedes* now stands, not the City itself, which was not built till after the Destruction of *Cambodunum*; the Province is in the Saxon call'd *Loyder*.

<sup>h</sup> Not only a large Forest, but a great Part of Yorkshire, call'd so from the Grove of Elms. In which Dr. *Smith* thinks *Berwick* included, and 'tis not unlikely, that this is the Monastery where Pope *Æneas Sylvius* was entertain'd when Legate here, of which he has given such a pleasant Description.



CHAP. XV.

*How the Province of the East-Angles receiv'd the Faith of CHRIST.*

**E** *DWIN* was so zealous for the Worship of Truth, that he likewise perswaded *Eorpwald*, King of the *East-Saxons*, and Son to *Redwald*, to abandon the Superstitions of Idols, and with his whole Province to receive the Faith and Sacraments of **CHRIST**. And indeed his Father *Redwald* had long before been admitted to the Sacrament of the Christian Faith in *Kent*, but in vain; for returning home, he was seduc'd by his Wife and certain perverse Teachers, and turn'd away from the Sincerity of the Faith; and thus his latter Part was worse than the former; so that like the ancient *Samaritans*, he seem'd to serve **CHRIST**, and at the same Time the Gods, whom he had serv'd before; and in the same Temple, he had an Altar to sacrifice to **CHRIST**, and another small one to offer Victims to the Devils; the which Temple, *Aldulf*, King of that same Province, who liv'd in our Time, testifies had stood till his Days, and that he had seen it when he was a Boy. The aforesaid King *Redwald* was noble by Birth, tho' ignoble in his Actions, being the Son of *Tytili*, whose Father was *Vuffa*, from whom the Kings of the *East-Angles* are call'd *Vuffings*. But *Eorpwald* was, not long after he had embrac'd



brac'd the Christian Faith, slain by one *Richbert*, a *Gentil*; and from that Time the Province was under Error for three Years, till *Sigbert*, Brother to the same *Eorpwald*, receiv'd the Crown, a most Christian and Learned Man, who being banish'd in *France*, during his Brother's Life, was admitted to the Sacraments of the Faith, whereof he made it his Business to cause all his Province to partake, as soon as he was advanc'd to the Throne. His endeavours were much favour'd by the Bishop *Felix*, who coming to *Honorius*, the Archbishop, from the Parts of *Burgundy*, where he had been born and ordain'd, and having told him what he desir'd, he sent him to preach the Word of Life to the aforesaid Nation of the *Angles*. Nor were his good Wishes in vain; for the pious Husbandman reap'd much Fruit there of believing People, delivering all that Province, answerably to the Signification of his Name, from long Iniquity and Infelicity, and bringing it to the Faith and Works of Righteousness, and the Gifts of perpetual Felicity. He had the See of his Bishoprick appointed in the City <sup>a</sup> *Domnuc*, and having presid'd over the same Province with Pontifical Government seventeen Years, he ended his Days there in Peace.

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<sup>a</sup> *Domnuc and Damoc, in the Saxon Annals, Domoc, and in King Alired, Dommoc-caer, now Dunwich in Suffolk. This see Bisus, the fourth from Fælix, divided into two Parts, being old, and unable to manage so large a Province, one he plac'd at the little Village, call'd North-Elm-ham, and the other here; it was afterward united in 955, and remov'd by Erfastus, the 22<sup>d</sup> Bishop to Thetford, and by Loſing, the 24<sup>th</sup> Bishop to Norwich.*

CHAP. XVI.

*How Paulinus preach'd in the Province of Lindsey, and of the Reign of Edwin.*

**P**AULINUS also preach'd the Word to the Province of <sup>a</sup> *Lindsey*, which is the first on the South side of the River *Humber*, stretching out as far as the Sea; and first converted the Governor of the City of *Lincoln*, with his Family to our Lord. In which City he likewise built a <sup>b</sup> Stone Church, of notable Workmanship; the Roof whereof being either fallen through Age, or thrown down by Enemies, the Walls are still to be seen standing, and every Year some miraculous Cures are generally wrought in that same Place, for the Benefit of those who seek the same Faich. In that Church, *Iustus* departing to CHRIST, *Paulinus* consecrated *Henricus* Bishop in his stead, as shall be hereafter mention'd in its Place. A certain Abbat and Priest of singular Veracity, whose Name was *Deda*, in relation

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to

<sup>a</sup> This is by Cambden computet to be the third Part of Lincolnshire.

<sup>b</sup> A Monastery in Lincolnshire, whose ruin'd Walls stand near the River Witham in that County, it was burnt down by the Danes, and afterwards rebuilt by Gilbert, (or Walter) de Gaunt, Earl of Lincoln, as Cambden writes; but it should seem a different Place by the Monasticon from Bradney, which Gaunt repair'd, for he granted this latter, the Church and Lordship of Parney. Mon. Aug. p. 143.

to the Faith of this Province; told me, that one of the eldest Persons had inform'd him, that he himself had been baptiz'd at Noon Day by the Bishop *Paulinus*, in the Presence of King *Edwin*, with a great Number of the People in the River *Trent*, near the City, which in the *English* Tongue is call'd *c Tiovulfingacestir*; and he was also wont to describe the Person of the same *Paulinus*, that he was tall of Stature, a little stooping, his Hair black, his Visage meagre, his Nose slender and hook'd, his Aspect both venerable and awful. He had also with him in the Ministry, *James*, the Deacon, a Man industrious and noble in CHRIST, and in the Church; who liv'd even to our Days. It is reported, that there was then such perfect Peace in *Britain*, wheresoever the Dominion of King *Edwin* had extended, that, as is now proverbially said, if a Woman, with her new born Babe would walk throughout the Island, from Sea to Sea, she might safely do it without receiving any harm. That King took such care of the good of his Nation, that in several Places, where he had seen clear Springs near the High-ways, he there caus'd Stakes to be fix'd, with Brass Dishes hanging at them, for the Conveniency of Travellers; nor durst any Man touch them to other intent, than the use they were design'd for, through the dread they had of him, or would offer to do it for the Affection he bore him. His Authority was so great throughout his Dominions, that  
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*c* Said by Mr. Camden to be Southwell in Nottinghamshire, in which Church History is related this Baptism of *Paulinus*, who is likewise said to have built that Church.

the Banners were not only born before him in the Fight; but even in Time of Peace, when he rode about his Cities, Towns or Provinces, with his Officers, the Standard-Bearer was wont to go before him. As also when he walk'd along the Streets, that sort of Banner, which the *Romans* call <sup>d</sup> *Tufa*, and the *English*, *Thuuf*, was in like manner born before him.

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<sup>d</sup> A Sign in a Banner, of which were several sorts, as Eagles, Dragons, &c.

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## CHAP. XVII.

*How Edwin receiv'd Letters of Exhortation from Pope Honorius, who also sent Paulinus the Pall.*

AT that Time *Honorius*, Successor to *Boniface*, was Prelate of the Apostolical See, who, when he understood, that the Nation of the *Northumbrians*, with their King, had been, by the Preaching of *Paulinus*, converted to the Faith and Confession of CHRIST, sent the Pall to the said *Paulinus*, and with it Exhortatory Letters to King *Edwin*, exciting him with Fatherly Charity, always to persist and endeavour to advance in the Faith of the Truth, which they had receiv'd. The Contents of which Letter were as follows



*To the most excellent Lord and most noble Son, Edwin, King of the Angles, Bishop Honorius, Servant of the Servants of God, greeting. The Integrity of your Christianity, in relation to the Worship of your Creator, is so much inflam'd with the Fire of Faith, that it shines out far and near, and being reported throughout the World, brings forth plentiful Fruits of your Labours. For so you know yourselves to be Kings, whilst being made acquainted with your King and Creator by Orthodox Preaching, you believe God in worshipping him, and as far as human Condition is able, pay him the sincere Devotion of your Mind. For what else are we able to offer to our God, but in endeavouring to worship, and to pay him our Vows, persisting in good Actions, and confessing him the Creator of Mankind? And therefore, most excellent Son, we exhort you with such Fatherly Charity as is requisite, that you with a careful Intention, and constant Prayers, every way labour to preserve this Gift, that the Divine Mercy has vouchsaf'd to call you to his Grace; to the end, that he, who has been pleas'd to bring you to the Knowledge of his Name, deliver'd from all Errors, may likewise prepare you the Mansion of the Heavenly Country. Employing yourselves therefore in reading of Gregory, your Preacher, my Lord, of Apostolical Memory, represent before yourself the Tenderness of his Doctrine, which he willingly employ'd for the sake of your Souls; that his Prayers may increase your Kingdom and People, and present you blameless before Almighty God. We with a most willing Mind prepare immediately to grant those Things which you hop'd should be by us ordain'd for your Priests, the which we do on account of the Sincerity of your Faith, which has been often laudably*

*made known to us by the Bearers of these Presents. We have sent two Palls to the two Metropolitans, that is, Honorius and Paulinus; to the intent, that when either of them shall be call'd out of this World to his Creator, the other may substitute another Bishop in his Place, by this Authority of ours; the which we are excited to grant, as well in regard to your charitable Affection, as of the Distance of such large Provinces, as are known to lie between us and you; that we may in all Things afford our Concurrence to your Devotion, according to your Desires. The Heavenly Grace preserve your Excellency in Safety.*

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## CHAP. XVIII.

*How Honorius, who succeeded Justus in the Bishoprick of the Church of Canterbury, receiv'd the Pall and Letters from Pope Honorius.*

**I**N the mean Time Archbishop<sup>a</sup> Justus was taken up to the Heavenly Kingdom, on the fourth Day of the Ides of November, and Honorius was elected to the See in his stead; who came to Paulinus to be ordain'd, and he meeting him at Lincoln, he was consecrated the fifth Prelate of the Church of Canterbury

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from

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<sup>a</sup> The Disputes are various about the Time of this Prelate's Death, Bede is silent as to the Year. Others say 632. The Writer of the Saxon Annals places it 627. Ra. de Dicet. 527. and Dr. Smith, 630.

from *Augustin*. To him also the aforesaid Pope *Honorius* sent the Pall, and a Letter, wherein he ordains the same that he had before establish'd in his Epistle to King *Edwin*, viz. that when either the Bishops of *Canterbury* or of *York*, shall depart this Life, the Survivor of the same Degree shall have Power of ordaining a Priest in the room of him that is departed; lest it should be necessary always to be at the Trouble to travel as far as the City of *Rome*, at so great a Distance by Sea and Land, to ordain an Archbishop. The which Letter we have also thought fit to insert in this our History.

*To his most beloved Brother, Honorius, Honorius. Among the many good Gifts, which the Mercy of our Redeemer is pleas'd to bestow on his Servants, the Piety of his Munificence graciously confers the same, as often as through Brotherly Affection it by a sort of Contemplation represents to them alternatively the unanimous Love, for the which we continually return Thanks to his Majesty; and we humbly beseech him, that he will ever in all Stability confirm your dear self, labouring in preaching the Gospel, and bringing forth Fruit, and following the Rule of your Master and Head, St. Gregory; and that for the Advancement of his Church, he may by your means add farther Increase; to the end, that your Acquisition, and that of your Predecessors, which sprouts up from the first beginning by our Lord Gregory, growing strong, may be further extended by Faith and Works in the Fear of God and Charity; that so the Promises of the Word of God may hereafter be referr'd to you; and that this Voice may call you away to*  
the



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*the everlasting rejoycing. Come unto me all ye* Matt. 11.  
*that labour, and are heavy laden, and I will* 28.  
*give you rest. And again, Well done thou* Matt. 5.  
*good and faithful Servant; thou hast been* 21.  
*faithful over a few Things, I will make thee*  
*Ruler over many things; enter thou into the*  
*Joy of thy Lord. And we, most beloved Bro-*  
*thers, offering you these Words for the sake of the*  
*eternal Charity of Exhortation, do not cease to*  
*grant those Things which we again perceive may*  
*be agreeable for the Privileges of your Churches,*  
*and as well pursuant to your Request, as to that of*  
*the Kings our Sons, do by these Presents, in the*  
*Name of St. Peter, Prince of the Apostles, grant*  
*you Authority, that when the Divine Grace shall*  
*command one of you to be call'd to him, the Survi-*  
*ver shall ordain a Bishop in the room of him that*  
*is deceas'd. To which effect also, we have sent a*  
*Pall to each of you, for celebrating of the said*  
*Ordination; that by the Authority of our Precept,*  
*you make an Ordination acceptable to God; because*  
*the long Distance of Sea and Land that lies between*  
*us and you, has oblig'd us to condescend to grant you*  
*this, that no Loss may happen to your Church any*  
*way, on account of any Pretence whatsoever, but*  
*rather the Devotion of the People committed to you,*  
*be more fully propagated. God preserve you in*  
*Safety, most dear Brother. Given the third Day*  
*of the Ides of June, in the Reign of our most pi-*  
*ous Emperors, Heraclius the 24<sup>th</sup> Year of it, the*  
*23<sup>d</sup> of his Proconsulship, and the 3<sup>d</sup> of his Con-*  
*sulship; as also Heraclius the most fortunate Cæ-*  
*sar, that is, his Son, in the 3<sup>d</sup> Year, the 7<sup>th</sup> In-*  
*diction, that is, in the Year of the Incarnation of*  
*our Lord, 634.*



## C H A P. XIX.

*How the aforesaid Honorius first, and afterwards John writ Letters to the Nation of the Scots, concerning the Observation of Easter, and the Pelagian Heresy.*

THE same Pope *Honorius* also writ to the Nation of the *Scots*, whom he had found to err in the Observation of Holy *Easter*, as has been shown above, earnestly exhorting, that they would not think their own small Number, plac'd in the utmost Borders of the Earth, wiser than all the ancient and modern Churches of *CHRIST*, throughout the World; and not to celebrate a different *Easter*, contrary to the Paschal Calculation, and the Synodal Decrees of all the Bishops upon Earth. Likewise *John*, who succeeded *Severinus*, Successor to the same *Honorius*, being yet but Pope elect, sent Letters to them of great Authority and Erudition, for correcting of the same Error; evidently showing, that *Easter-Sunday* is to be found from the 15<sup>th</sup> Moon to the 21<sup>st</sup>, the which was prov'd in the Council of *Nice*. He also in the same Epistle admonish'd them to be careful to crush the *Pelagian* Heresy, which he had been inform'd was reviving among them. The beginning of that Epistle was thus.

*To the most beloved and most holy Tomianus, Columbanus, Cronanus, Dimanus, and Baithanus, Bishops; Cronanus, Hermannus, Laustranus, Scellanus and Segianus, Priests. Saranus and the rest of the Scottish Doctors, or Abbats, Hilarius, the Archpriest, and John, the Deacon, Keeper of the Place of the Holy Apostolical See, and Elect in the Name of God. Item, John, Secretary and Keeper of the Place of the Holy Apostolical See, and John, the Servant of God, Counsellor of the same Apostolical See. The Writings which were brought by the Bearers to Pope Severinus, of holy Memory, he departing this Life, were left without an Answer to the Things contain'd in them. The same being open'd, lest such intricate Questions should remain unresolv'd, we found that some of your Province, endeavouring to revive a new Heresy out of an old one, contrary to the Orthodox Faith, do through Ignorance reject our Easter, when CHRIST was sacrific'd; and contend to keep the same on the 14<sup>th</sup> Moon with the Hebrews. By which beginning of the Epistle it evidently appears, that this Heresy was sprung among them of very late Times, and that not all their whole Nation, but only some of them were fallen into the same. After having laid down the manner of keeping Easter, they add thus concerning the Pelagians in the same Epistle. And we have also understood, that the Poison of the Pelagian Heresy again springs up among you, we therefore exhort you, that you put from your Thoughts all such venomous superstitious Wickedness. For you cannot be ignorant how that execrable Heresy has been condemn'd; for it has not only been abolish'd for 200 Years past, but it is also daily by us bury'd in perpetual Anathema;*

*theima; and we exhort you, that you do not take up the Arms of those, whose Weapons you know are burnt. For who will not detest their insolent and impious Proposition, who say, That Man can live without Sin of his own free Will, and not through God's Grace. And in the first Place it is the Folly of Blasphemy to say, that Man is without Sin, which none can be, but only the Mediator of God and Man, the Man CHRIST JESUS, who was conceiv'd and born without Sin; for all other Men being born in Original Sin, are known to bear the Testimony of Adam's Prevarication, even whilst they are without actual Sin, according to the Saying of the Prophet, For behold I was shapen in Iniquity; and in Sin did my Mother conceive me.*

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## CHAP. XX.

*How Edwin being slain Paulinus returning into Kent, had the Bishoprick of Rochester confer'd on him.*

**E** *DWIN* having reign'd most gloriously 17 Years over the Nations of both the *English* and the *Britons*, six whereof, as has been said, he also serv'd the Kingdom of *CHRIST*. *Caedwal* King of the *Britons* rebell'd against him, being supported by *Penda*, a most warlike Man of the Royal Race of the *Mercians*, and who from that Time govern'd the Kingdom of that Nation 22 Years, with

varr

various Success : A great Battle being fought in the Plain that is call'd <sup>a</sup> *Hethfeld*, *Edwin* was kill'd, on the 4<sup>th</sup> <sup>b</sup> Day of the Ides of *October*, in the Year of our Lord's Incarnation 633, being then 47 Years of Age, and all his Army was either slain or dispers'd. In the same Battle also, before him, fell *Offrid*, one of his Sons, a warlike Youth ; *Eanfrid*, another of them, being compell'd by Necessity, went over to King *Penda*, and was by him afterwards, in the Reign of *Oswald*, slain, contrary to his Oath. At which Time a great Slaughter was made in the Church or Nation of the *Northumbrians*, and the more, for that one of the Commanders, by whom it was made, was a Pagan, and the other, being a Barbarian, was more cruel than the Pagan ; for *Penda*, with all the Nation of the *Mercians*, being an Idolater, was a stranger to the Name of CHRIST ; but *Caedwal*, tho' he bore the Name and profess'd himself a Christian, was so barbarous in his Inclination and Behaviour, that he neither spar'd the Female Sex, nor the innocent Age of Children, but with savage Cruelty put them to tormenting Deaths, ravaging all their Country for a long Time, and resolving to cut off all the Race of the *English* within the Borders of *Britain*. Nor did he pay any respect to the Christian Religion which had newly taken Root among them ; it being to this Day the Custom of the *Britons*,  
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<sup>a</sup> In the Saxon Annals, *He<sup>x</sup>-jeldæ*, Now Hatfield-hace in Yorkshire.

<sup>b</sup> In the Saxon Annals, 28 Id. October, and in Flor. die iduum Octobris. His Death was in the Martyrol celebrated on the 4th of December.



not to have any regard to the Faith and Religion of the *English*, nor to correspond with them any more than with Pagans. King *Edwin*'s Head was brought to *York*, and afterwards into the Church of *St. Peter* the Apostle, which he begun, but his Successor *Oswald* finish'd, as has been said before. It was deposited in the Porch of *St. Gregory*, Pope, from whose Disciples he had receiv'd the Word of Life. The Affairs of the *Northumbrians* being in Confusion, by reason of this Disaster, no Safety appearing any where, but in Flight, *Paulinus* taking along with him Queen *Ethelburga*, whom he had before brought thither, return'd into *Kent* by Sea, and was very honourably receiv'd by the Archbishop *Honorius*, and King *Eadbald*. He came thither under the Conduct of *Bassus*, a most valiant Soldier of King *Edwin*, having with him *Eanfleda*, the Daughter and *Vuscfrean*, the Son of *Edwin*, as also *Iffi*, the Son of *Offrid*, his Son, whom afterwards the Mother, for Fear of *Eadbald* and *Oswald*, sent over into *France* to be bred up by that King, who was her Friend; and there they both dy'd in their Infancy, and were bury'd in the Church, with the Honour due either to Royal Children, or to Innocents of CHRIST. He also brought with him many rich Goods of King *Edwin*, among which was a large Gold Cross, and a gold Chalice, dedicated to the Use of the Altar, which are still preserv'd, and shewn in the Church of *Canterbury*.

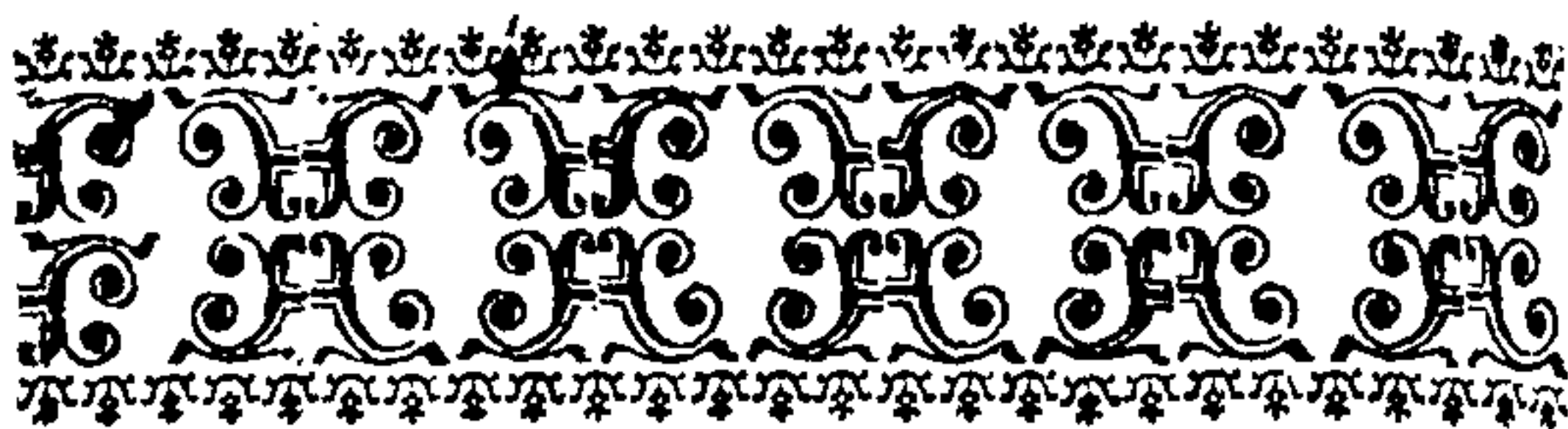
At that Time the Church of *Recheſter* had no Bishop, by reason that *Romanus*, the Prelate thereof, being sent to Pope *Honorius* by the Arch-

Archbishop *Justus*, as his Legate, had been cast away in the *Italian* Sea ; and thereupon, *Paulinus*, at the Request of Archbishop *Honorius*, and King *Eadbald*, took upon him the Charge of the same, and held it till such Time as he departed to Heaven, with the glorious Fruits of his Labours ; and dying in that Church, left there the Pall which he had receiv'd from the Pope of *Rome*. He had left behind him in his Church at *York*, *James*, the Deacon, an Ecclesiastical and Holy Man, who continuing long after in that Church, by teaching and baptizing, rescu'd much Prey from the Power of the old Enemy of Mankind ; from whom the Village, where he mostly resided, near *Cataract*, (or *Cetrehtam*,) has its Name to this Day. He being extraordinary skilful in singing, when the Province was afterwards restor'd to Peace, and the Number of the Faithful increas'd, began to teach many the Church Song, according to the Custom of the *Romans*, or of the *Cantuarians*. And being old and full of Days, as the Scripture says, he follow'd the Way of his Forefathers.

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• Now call'd Akeburg.

*The End of the Second Book.*



THE  
 Ecclesiastical History  
 OF THE  
*English Nation.*

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BOOK III.

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CHAP. I.

*How King Edwin's next Successors lost both the Faith of their Nation and the Kingdom; but the most Christian King Oswald retriev'd both.*



**E**DWIN being slain in Battle, the Kingdom of the *Deiri*, of which Province his Family was, and where he first began to reign, devolv'd next to *Osric*, the Son of his Uncle *Elfric*, who through the Preaching of *Paulinus*, had also receiv'd the Faith. But the Kingdom

dom of the *Bernicians*, for into these two<sup>a</sup> Provinces the Nation of the *Northumbrians* was formerly divided, was possess'd by *Eanfrid*, the Son of *Edelfrid*, who deriv'd his Original from that Province, and the Royal Race thereof. For all the Time that *Edwin* reign'd, the Sons of the aforesaid *Edelfrid*, who had reign'd before him, with many of the Nobility, liv'd in Banishment among the *Scots* or *Picts*; and where there catechiz'd according to the Doctrine of the *Scots*, and receiv'd the Grace of Baptism. They returning home upon the Death of the King, their Enemy, *Eanfrid*, the Eldest of them, abovemention'd, became King of the *Bernicians*. Both those Kings, as soon as they obtain'd the Government of their Earthly Kingdoms, renounc'd and lost the Faith of the Heavenly Kingdom; and again deliver'd themselves up to be defil'd, and cast away by the former Filth of their Idols. But presently after, the wicked King of the *Britons*, *Ceadwal*, slew them both, through the rightful Vengeance of Heaven, tho' the Act was base in him. First *Ofric*, the very next Summer, by whom being besieg'd in a strong Town, sallying out on a sudden with all his Forces, by Surprise, he destroy'd him and all his Army. Then having, for the space of a Year, not reign'd like a victorious King over the Provinces of the *Northumbrians*, but ravag'd, and in a bloody manner destroy'd them like an inhuman Tyrant, he at length

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<sup>a</sup> The Kingdom of the Northumbrians was divided into two Provinces, Deira and Eernicia. Deira reach'd from the Humber to the Tees; the other from the Tees to the Tweed.





T H E  
Ecclesiastical History  
O F T H E  
*English Nation.*

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B O O K III.

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C H A P. I.

*How King Edwin's next Successors lost both the Faith of their Nation and the Kingdom ; but the most Christian King Oswald retriev'd both.*



**E**DWIN being slain in Battle, the Kingdom of the *Deiri*, of which Province his Family was, and where he first began to reign, devolv'd next to *Osric*, the Son of his Uncle *Elfrie*, who through the Preaching of *Paulinus*, had also receiv'd the Faith. But the Kingdom

dom of the *Bernicians*, for into these two<sup>a</sup> Provinces the Nation of the *Northumbrians* was formerly divided, was possess'd by *Eanfrid*, the Son of *Edelfrid*, who deriv'd his Original from that Province, and the Royal Race thereof. For all the Time that *Edwin* reign'd, the Sons of the aforesaid *Edelfrid*, who had reign'd before him, with many of the Nobility, liv'd in Banishment among the *Scots* or *Picts*; and where there catechiz'd according to the Doctrine of the *Scots*, and receiv'd the Grace of Baptism. They returning home upon the Death of the King, their Enemy, *Eanfrid*, the Eldest of them, abovemention'd, became King of the *Bernicians*. Both those Kings, as soon as they obtain'd the Government of their Earthly Kingdoms, renounc'd and lost the Faith of the Heavenly Kingdom; and again deliver'd themselves up to be defil'd, and cast away by the former Filth of their Idols. But presently after, the wicked King of the *Britons*, *Ceadwal*, slew them both, through the rightful Vengeance of Heaven, tho' the Act was base in him. First *Ofric*, the very next Summer, by whom being besieg'd in a strong Town, sallying out on a sudden with all his Forces, by Surprise, he destroy'd him and all his Army. Then having, for the space of a Year, not reign'd like a victorious King over the Provinces of the *Northumbrians*, but ravag'd, and in a bloody manner destroy'd them like an inhuman Tyrant, he at

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<sup>a</sup> The Kingdom of the Northumbrians was divided into two Provinces, Deira and Bernicia. Deira reach'd from the Humber to the Tees; the other from the Tees to the Tweed.

length brought to the same End *Eanfrid*, who unadvisedly came to him with only twelve chosen Soldiers, to sue for Peace. To this Day that Year is look'd upon as unhappy, and hateful to all good Men; as well on account of the Apostacy of the *English* Kings, who had renounc'd the Faith, as of the outrageous Tyranny of the *British* King. Hence it has been agreed by all Men, that treat of the Time of the Reigns of Kings, to abolish the Memory of those perfidious Persons, and to assign that Year to the Reign of the following King *Oswald*, a Man belov'd by God. He advancing after the Death of his Brother *Eanfrid*, with a small Army, but strengthened with the Faith of CHRIST, the abominable Commander of the *Britons* was slain with numerous Forces, which he boasted nothing could withstand, at a Place in the *English* Tongue, call'd <sup>b</sup> *Denises-burn*, that is, *Denises-Brook*.

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<sup>b</sup> *Mr. Cambden calls it Devils-burn, by what Authority is uncertain. The Latin Copies of Bede have it Denises-burna, and King Ælfred's Saxon Paraphrase, Denise-bupna and Deniger-bupna. Cambden says it was call'd in old Books Devilston, and now Dillston, a Seat of the Ratcliffs in Cumberland, and gave the Title of Baron to the late unhappy Earl of Derwentwater.*

## CHAP. II.

*How among innumerable other miraculous Cures wrought by the Cross, which King Oswald, being ready to engage against the Barbarians, erected, a certain Youth had his lame Arm heal'd.*

THE Place is shewn to this Day, and held in much Veneration, where Oswald being about to engage, erected the Sign <sup>a</sup> of the Holy Cross, and on his Knees pray'd to God, that he would assist his Worshipers in their great Distress. It is farther reported, that the Cross being made in haste, and the Hole dug in which it was to be fix'd, he being full of Faith, laid hold on and held it with both his Hands, till it was set fast by throwing in the Earth; and this done, raising his Voice, he cry'd to his Army, *Let us all kneel, and jointly beseech the True and Living God Almighty, in his Mercy, to defend us from the haughty and fierce Enemy; for he knows, that we have undertaken a just War for the Safety of our Nation.* All did as he had commanded, and

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<sup>a</sup> In the Archives of Durham are many Charters with the ancient Seal of St. Cuthbert annex'd, in which is the Head of St. Oswald, on one side, and his Cross on the reverse, as Dr. Smith observes, who has given us the Impression.



accordingly advancing towards the Enemy with the first dawn of the Day, they obtain'd the Victory, suitable to the Merit of their Faith. In that Place of Prayer very many miraculous Cures are known to have been perform'd, as a Token and Memorial of the King's Faith; for even to this Day, many are wont to cut off small Chips of the Wood of the Holy Cross, the which being put into Water, Men or Cattle drinking of, or sprinkled with that Water, are immediately restor'd to Health. That Place in the *English* Tongue is call'd, <sup>b</sup> *Heofonfeld*, which signifies, *The Heavenly Field*, which Name, it formerly receiv'd as a certain Presage of what was afterwards to happen, denoting, that there the Heavenly Trophy would be erected, the Heavenly Victory begun, and Heavenly Miracles be wrought to this Day. The same Place is near the Wall, with which the *Romans* formerly enclos'd the Island from Sea to Sea, to restrain the Fury of the barbarous Nations; as has been said before. In which Place, the Brothers of the Church of *Hagulstad*, which is not far from thence, repairing thither Yearly, on the Day before the

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<sup>b</sup> In the Saxon Paraphrase *heofenfeld*, in Cambden, *hea-enfeld*, or Heavenfield, now Haledon, or Holydown in Northumberland. This Battle Malmsbury says, was fought against Penda, King of the Mercians, who was at that Time General of Cadwallin's Forces. Mr. Cambden (as Bishop Gibson observes,) has plac'd the Battle of Oswald at Heafenfelth, where, as Bede only mentions the erecting the Cross there; for the Battle was at Dehisburn. As this Heafenfelth was built a Chapel dedicated to St. Oswald

the same King *Oswald* was afterwards slain, to watch there for the Health of his Soul, and having sung many Psalms, to offer for him in the Morning the Sacrifice of the Holy Oblation. And that good Custom increas'ing, they have lately built and consecrated a Church there, making that a more sacred and more honourable Place; and this with good Reason, for it appears, that there was no Sign of the Christian Faith, no Church, no Altar erected throughout all the Nation of the *Bernicians*, before that new Commander of the Army, being prompted by the Devotion of his Faith, set up that same, as he was going to give Battle to his most barbarous Enemy.

Nor is it from our Purpose to relate one of the many Miracles that have been wrought at this Cross. One of the Brothers of the same Church of *Hagulstad*, whose Name is *Bothelm*, and who is still living, a few Years since, walking carelessly on the Ice at Night, falling on a sudden, broke his Arm, and felt a most raging Pain in the broken Part, so that he could not lift up that Arm to his Mouth for the Violence of the Anguish. He one Morning hearing that one of the Brothers design'd to go to the Place of that Holy Cross, desir'd him, at his Return, to bring him some bit of that venerable Wood, saying, he believ'd, that with the help of God he might thereby be heal'd. The Brother did what he was desir'd, and returning in the Evening, when the Brothers were sitting at Table, he gave him some of the old Moss which grew upon the Superficies of the Wood. He, as he sat at Table, having no Place to lay up that which was brought him,

put the same into his Bosom ; and forgetting when he went to Bed, to lay it up, left it in his Bosom. Awaking in the middle of the Night, he felt something cold lying by his side, and putting his Hand to feel what it was, found his Arm and Hand as sound, as if he had never felt any such Pain.

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### C H A P. III.

*How the same King Oswald, asking a Bishop of the Scottish Nation, had Aidan sent him, and granted him an Episcopal See in the Isle of Lindisfarn.*

THE same *Oswald*, as soon as he ascended the Throne, being desirous that all the Nation he began to govern, should receive the Grace of the Christian Faith, whereof he had found happy Experience in vanquishing the Barbarians, he sent to the Elders of the Scots, among whom himself and his Followers, when in Banishment had receiv'd the Sacrament of Baptism, desiring they would send him a Bishop, by whose Instruction and Ministry, the Nation of the *Eng'ish* which he govern'd, might be taught the Advantages, and receive the Sacraments of the Christian Faith. Nor were they slow in granting his Request ; but sent him Bishop *Aidan*, a Man of singular Meekness, Piety and Moderation ; having the Zeal of God, tho' not altogether according to Knowledge ;



ledge; for he was wont to keep *Easter-Sunday*, according to the Custom of his Country, often before mention'd, from the fourteenth to the twentieth Moon; the Northern Province of the *Scots*, and all the Nation of the *Picts*, celebrating *Easter* then after that manner, believing they therein follow'd the Writings of the Holy and Praiseworthy Father *Anatolius*; the which, whether it be true, every skilful Person can discern. But the Nations of the *Scots*, which dwelt in the Southern Parts of the Island of *Ireland*, had long since, by the Admonition of the Bishop of the Apostolical See, learnt to observe *Easter* according to the Canonical Custom. The Bishop coming, the King appointed him his Episcopal See in the Isle of *Lindisfarn*, where he desir'd it. The which Place, the Tide flowing and ebbing twice a Day, is enclos'd by the Waves of the Sea like an Island; and again, twice the Shore being left dry, becomes contiguous to the Land. The King also humbly and willingly in all Cases giving ear to his Admonitions, apply'd himself very industriously to build and dilate the Church of CHRIST in his Kingdom; wherein it was very often most pleasant to see, when the Bishop, who was not skilful in the *English* Tongue, preach'd the Gospel, the King himself interpreting the Word of God to his Commanders and Ministers, for he had perfectly learnt the Language of the *Scots*, during his long Banishment. From that Time many of the *Scots* began daily to come into *Britain*, and with great Devotion to preach the Word of Faith to those Provinces of the *English*, over which King *Oswald* reign'd, and those a-



mong them that had receiv'd the Degree of Priesthood, administer'd to them the Grace of Baptism. Churches were built in several Places; the People joyfully flock'd together to hear the Word; Possessions were given of the King's Bounty, to build Monasteries; the *English*, great and small, were, by their *Scotish* Masters, instructed in the Rules and Observance of regular Discipline; for most of them that came to preach, were Monks. The Bishop *Aidan* was himself a Monk, of the Island call'd <sup>a</sup> *Hii*; whose Monastery was for a long Time the chief of almost all those of the Northern *Scots*, and all those of the *Picts*, and had the Direction of their People. That Island belongs to *Britain*, being divided from it by a small Arm of the Sea, but had been long since given by the *Picts*, who inhabit those Parts of *Britain*, to the *Scotish* Monks, because they had receiv'd the Faith of CHRIST through their Preaching.

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<sup>a</sup> Gives the Title of Earl to one of the Family of the Campbels, it is now call'd, I-combkill.

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## CHAP. IV.

*When the Nation of the Picts receiv'd the Faith.*

**I**N the Year of the Incarnation of our Lord, 565. At which Time *Justin*, the Younger, had the Government of the *Roman* Empire, next after *Justinian*; there came into *Britain*,

<sup>a</sup> *sa-*

a famous Priest and Abbat, a Monk by Habit and Life, whose Name was *Columb*, to preach the Word of God to the Provinces of the Northern *Picts*, that is, to those that are separated from the Southern Parts by the steep<sup>b</sup> and uncooth Mountains; for the Southern *Picts*, who dwell on this side of those Mountains, had long before, as is reported, forsaken the Errors of Idolatry, and embrac'd the Faith of Truth, by the Preaching of *Nynias*, a most Reverend Bishop, and most Holy Man of the *British* Nation, who had been regularly instructed at *Rome*, in the Faith and Mysteries of Truth; whose Episcopal See, of the Invocation of St. *Martin*, the Bishop, and stately Church, (wherein he and many other Saints rest in the Body,) the *English* Nation is now possess'd of. That Place belonging to the Province of the *Bernicians*, is generally call'd <sup>c</sup> *Candida Casa*, the *White House*, because he there built a Church of Stone, which was not usual among the *Britons*. *Columb* came into *Britain*, at the Time when *Bridius*, the Son of *Meilochon*, reign'd over the *Picts*, a most powerful King, and in the

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<sup>b</sup> Bede here means Mount Grampus, of which the highest Part is call'd Drum Albin.

<sup>c</sup> This Mr. Cambden takes to be the *Leucopibia* of Ptolemy, and thinks his Transcribers have mistaken the Original, *Λευκὸν οἶκος*, i. e. *White Houses*. The Author of the *Saxon Chronicle*, calls it *hpytēne*, Whit-herne, it is in Galloway in Scotland, Hector Boethius makes no scruple of placing this under the Scottish Government in Bede's Time, and Dempster daringly asserts, that it was always so, whereas the contrary appears plainly by Bede's last C. of his fifth Book, when reckoning up the Bishops under Ceolwulf, he mentions *Pecthelm*, Bishop of this See, lately erected.

the ninth Year of his Reign, and he converted that Nation to the Faith of CHRIST, by his Preaching and Example; whereupon he also receiv'd of them the aforesaid Island for the Possession of a Monastery; for it is not very large, but about five Miles in Compass, according to the *English* Computation, which his Successors hold to this Day; where he was also bury'd, at the Age of 77, about thirty two Years after he came into *Britain* to preach. Before he pass'd over into *Britain*, he had built a noble Monastery in *Ireland*, which from the great Number of Oaks, is in the *Scottish* Tongue call'd <sup>d</sup> *Dearmach*, that is, the *Field of Oaks*. From both which Monasteries, many others had their beginning through his Disciples, both in *Britain* and *Ireland*. Over all which, that Monastery in the Island, where his Body lies in chief. That Island has an Abbat, who is a Priest, for its Ruler, to whose Direction all the Province, and even the <sup>e</sup> Bishops, contrary to the usual Method, are subject, according to the Example of that first Teacher, who was not a Bishop, but a Priest and Monk; of whose Life and Words, some Writings are said to be preserv'd by his Disciples. But whatsoever he was himself, this we know of him for certain, that he left Successors renowned for much Continency, the Love  
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<sup>d</sup> Now *Durrogh* in *Kings-County* in *Ireland*.

<sup>e</sup> This the Learned *Primate Usher* contradicts, and urges from the *Ulster Annals* his keeping a Bishop always in his Monastery, and his Successor *Adamnanus* tells us that he paid Submission to a certain Prelate upon breaking Bread at the Altar, *Adamnan. in vit Columbi apud Canisii Antiqu. Tom. 5.* Yet this proves nothing against what *Bede* says.



of God and regular Observance. It is true, they follow'd uncertain Rules in the Observation of the great Festival, as having none to bring them the Synodal Decrees for the Observation of *Easter*, by reason of their being seated so far from the rest of the World; therefore only practising such Works of Piety and Chastity, as they could learn from the Prophetical, Evangelical, and Apostolical Writings. This manner of keeping *Easter* continu'd among them no short Time, that is, till the Year of our Lord's Incarnation, 716, for the space of 150 Years. But then the most Reverend and Holy Father, and Priest *Egberht*, of the *English* Nation, who had long liv'd in Lanishment in *Ireland* for the sake of CHRIST, and was most learned in the Scriptures, and renowned for long Perfection of Life, coming to them, they were corrected by him, and reduc'd to the true and canonical Day of *Easter*; the which they did not nevertheless always keep on the 14<sup>th</sup> Moon with the *Jews*, as some imagin'd, but indeed on *Sunday*, yet not in the proper Week. For, as Christians, they knew that the Resurrection of our Lord, which hapned on the first Day after the Sabbath, was always to be celebrated on the first Day after the Sabbath; but being rude and barbarous they had not learnt, when that same first Day after the Sabbath, which is now call'd the Lord's Day, fell out. But because they had not laid aside the fervent Grace of Charity, they were worthy to be perfectly inform'd in the true Knowledge of this Particular; according to the Promise of the Apostle, saying, *And if in any thing ye be otherwise minded, God* Phil. 3. 18.  
shall



shall reveal even this unto you. Of which we shall speak more fully in its proper Place.

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## CHAP. V.

### *Of the Life of Bishop Aidan.*

FROM the aforesaid Island, and College of Monks was *Aidan* sent to instruct the *English* Nation in CHRIST, having receiv'd the Dignity of a Bishop, at the Time when the Abbat and Priest <sup>a</sup> *Segerius* presided over that Monastery; whence, among other Instructions for Life he left the Clergy the most wholesome Example of Abstinence or Continence, of whose Doctrine it was the highest Commendation with all Men, that he taught no otherwise than he and his liv'd; for he neither sought, nor lov'd any thing of this World, but delighted in distributing immediately among all the Poor he met, whatsoever was given him by the Kings or rich Men of the World. He was wont to range about both Towns and Country, not on Horseback, but a foot, unless compell'd by some urgent Necessity; and wheresoever in his Way he saw any either Rich or Poor, he presently repair'd thither to invite them, if Infidels to embrace the Mystery of Faith; or if they were of the Faithful, to strengthen them in the Faith, and to stir them up by Words and Actions to Alms  
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<sup>a</sup> The Fourth Abbat from St. Columbo.

and good Works. His course of Life was so different from the Slothfulness of our Times, that all those who bore him Company, whether they were shorn Monks or Laymen were to be employ'd in Meditation, that is, either in reading the Scriptures; or learning Psalms. This was the daily Employment of him and all that were with him; wheresoever they went; and if it hapned, which was but seldom, that he was invited to eat with the King, he went with one or two Clerks, and having taken a small Repast, made haste to be gone with them, either to read or write. Many religious Men and Women, being stirr'd up by his Example, at that Time, took up the Custom throughout the Year, excepting the Intermision of the fifty Days after *Easter*, to fast on *Wednesdays* and *Frydays* till the ninth Hour. He never us'd to give any Mony to the powerful Men of the World, but only Meat, if he hapned to entertain them; and, on the contrary, whatsoever Gifts of Money he receiv'd from the Rich, he either distributed them, as has been said, to the use of the Poor, or bestow'd them in ransoming such as had been wrongfully sold. In fine, he afterwards made many of those he had ransom'd for Mony, his Disciples, and after having taught and instructed them, advanc'd them to the Order of Priesthood. It is reported, that when King *Oswald* had ask'd a Bishop of the *Scotish* Province, who might administer the Word of Faith to him and his Nation, there was first sent to him another Man of a more austere Disposition, who, meeting with no Success, when he for some Time preach'd to the *En-*  
*glish*

glish Nation, and being unregarded by the People, return'd home, and in an Assembly of the Elders reported; that he had not been able to do any good to that Nation he had been sent to preach to, because they were unciviliz'd Men, and of a stubborn and barbarous Disposition. They, as is testify'd, in a great Council seriously debated what was to be done, being desirous that the Nation should receive the Salvation it demanded, and grieving for that they had not receiv'd the Preacher sent to them. Then said *Aidan*, who was also present in the Council, to the Priest then spoken of, *I am of Opinion, Brother, that you was more severe to your unlearned Hearers than you ought to have been, and did not at first conformably to the Apostolical Rule, give them the Milk of more easy Doctrine, till being by degrees nourish'd with the Word of God, they should be capable of greater Perfection, and able to practice God's sublimer Precepts.* Having heard these Words, all there present began diligently to weigh what he had said, and presently concluded, that he deserv'd to be made a Bishop, and ought to be sent to instruct the Incredulous and Unlearned; he being found to be endu'd with singular Discretion, which is the Mother of other Virtues, and accordingly being ordain'd, they sent him to their Friend, King *Oswald*, to preach; and he, as the Time approv'd it, afterwards appear'd fraught with all other Virtues, as he had before been observable for his Discretion.

C H A P. VI.

Of King Oswald's wonderful Religiousness  
and Piety.

**K**ING *Oswald*, with the Nation of the *English* which he govern'd, being instructed with the Doctrine of this most Reverend Prélate, did not only learn to hope for Heavenly Kingdoms unknown to his Progenitors; but also obtain'd of the same one Almighty God, who made Heaven and Earth, more earthly Kingdoms than any of his Ancestors. In fine, he brought under his Dominion all the Nations and Provinces of *Britain*, which are divided into four Languages, *viz.* of the *Britons*, the *Picts*, the *Scots* and the *English*. Being rais'd to that height of Dominion, which is wonderful to relate, he always continu'd humble, affable and generous to the Poor and Strangers.

In short, it is reported, that sitting at a time, on the Holy Day of *Easter*, at Dinner, with the aforesaid Bishop, and a silver Dish being set before him, full of Royal Dainties, and they being just ready to bless the Bread, the Servant whom he had appointed to relieve the Poor, came in on a sudden, and told the King, that a very great multitude of needy Persons come from all Parts, was sitting in the Streets, begging some Alms of the King; who immediately order'd the Meat set before him to be carried to the Poor,



Poor, and the Dish to be cut in Pieces and divided among them. At which sight, the Bishop who sat by him, much taken with such an Act of Piety, laid hold of his Right-hand and said, *May this Hand never perish.* Which fell out according to the Prayer of his Blessing, for his Arm and Hand being cut off from his Body, when he was slain in Battle, they remain entire and uncorrupted to this Day; and being put into a silver Case they are kept in St. Peter's Church in the <sup>a</sup> Royal City, which has taken its Name from a certain former Queen call'd *Bebba*, and deservedly honour'd by all Persons. Through this King's Management the Provinces of the *Deiri* and the *Bernicians*, which till then had been at Variance, were united in Peace, and as it were moulded into one People. He was Nephew to King *Edwin* by his Sister *Acha*; and it was fit that so great a Predecessor should have so great an Heir of his Religion and Kingdom of his own Family.

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<sup>a</sup> King *Ælfred* in his *Paraphrase* calls it *Cynelicanbuph*, and *Cynelican* by  $\pi\iota\tau$ , i. e. a Royal Seat. It is call'd by the Saxon Annals, *bebanbupg* and *Bebba-bun $\pi$* , but the Derivation from *Bebba*, is not there mention'd; he says it was built by King *Ida*, and first surrounded with a Turf (and after with a Stone) Wall, it is now call'd *Bamborough*, in Northumberland; This Arm the Writer of the Saxon Chronicle says, was in his Time at *Bebban-bur $\pi$* , *Sim-Dunelm*, says, that one *Suardebrand*, a Monk of their House, had often seen it. It was carried to *Peterburg*, and *Ingulfus* of *Croyland* says, he remembred a Prior, who in the Danish Times fled from *Peterburgh* with some of his Fraternity, and carried with them the Arm of St. *Oswald*, to the Isle of *Eli*, but that many Years after it was shown in the Monastery at *Peterborough*.

## C H A P. VII.

*How the Province of the West-Saxons receiv'd the Word of God by the preaching of Birinus ; and of his Successors Agilbercht and Leutherius.*

AT that Time the Nation of the *West-Saxons*, formerly call'd <sup>a</sup> *Gevisse*, in the Reign of *Cynegilsus*, embrac'd the Faith of CHRIST ; Bishop *Birinus* preaching the Word to them, who came into *Britain* by the Advice of Pope *Honorius* ; he promising, in his Presence, that he would sow the Seed of the Holy Faith in the inner Parts, beyond the Dominions of the *Englifs*, where no other Teacher had been before him. Hereupon he receiv'd Episcopal Consecration from *Asterius*, Bishop of *Genoa* ; but coming into *Britain* and first entring the Nation of the *Gevisseans*, finding all there most confirm'd Pagans, he thought it more beneficial to preach the Word of God there, than to proceed further to seek for others to preach to. He preaching in the aforesaid Province, it happen'd that when the King himself having been Catechis'd, was baptiz'd with his People, the most Holy and Victorious *Oswald*, King of the *Northumbrians*, was present, and stood his Godfather ; and thus by a most pleasing and acceptable to God

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<sup>a</sup> Saxon for the Westward Inhabitants.

Association, he first receiv'd him for his Son, regenerated to God, whose Daughter he was to take to Wife. Both the Kings gave to the Bishop the City that is call'd <sup>b</sup> *Dorcic*, there to settle his Episcopal See; where having built and consecrated Churches, and by his Labour call'd many People to the Lord, he departed to him; was bury'd in the same City, and many Years after, when *Hedde* was Bishop, translated thence to the City of *Winchester*, and deposited in the Church of the blessed Apostles *Peter* and *Paul*.

The King also dying, his Son *Cenwalch* succeeded him in the Throne; but refus'd to embrace the Mysteries of the Faith, and of the Heavenly Kingdom, and not long after also lost the Dominion of his Earthly Kingdom; for putting away the Sister of *Penda*, King of the *Mercians*, whom he had marry'd, he took another Wife; whereupon a War ensuing, and being by him expell'd his Kingdom, he withdrew to *Anna*, King of the *East-Saxons*, where living three Years in Banishment, he found the Faith, and receiv'd the Truth; for the King, with whom he liv'd in his Banishment, was a good Man, and happy in a good and holy Offspring, as we shall show hereafter. But when *Cenwalch* was restor'd to his Kingdom,

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<sup>b</sup> In the Saxon Chron. *Dorc-ceastre* and *Dor-ceastre*, now call'd *Dorchester*, a small decay'd Town in Oxfordshire, situate on the Banks of the *Thame*; and, for its watry situation, call'd by *Leland*, *Hydrpolis*. It has been long decay'd upon removing the See to *Lincoln*. And even in *Malmsbury's* Time it was a small unfrequented Village, remarkable nevertheless for the beauty of its Church, and the care taken of them. *Cambd.*



dom, there came into that Province out of *Ireland*, a certain Bishop, call'd *Agilbert*, by Nation a *Frenchman*, but who had then liv'd a long Time in *Ireland*, on account of reading the Scriptures. He associated himself with the King, taking up the Ministry of Preaching, of his own accord. The King observing his Erudition and Industry, desir'd him to receive an Episcopal See, and stay there for his Bishop, and he complying with that Prince's Request, presided over those People many Years in the Priestly Function. At length the King, who understood none but the Language of the *Saxons*, grown weary of that barbarous Tongue, brought into the Province another Bishop of his own Nation, whose Name was *Wini*, who had been ordain'd in *France*; and dividing his Province into two Diocesess, appointed this last his Episcopal See in the City of *Winchester*, by the *Saxons* call'd *Vintacestir*. *Agilbert* being highly offended, that the King should do this without his Advice, return'd into *France*, and being made Bishop of the City of *Paris*, dy'd there, aged and full of Days. Not many Years after his Departure out of *Britain*, *Wini* was also expell'd his Bishoprick, who, going away to *Wulfhere*, King of the *Mercians*, purchas'd of him for Mony, the See of the City of *London*, and remain'd Bishop of the same till the End of his Days. Thus the Province of the *West-Saxons* continu'd no small Time without a Bishop. During which Time, the aforesaid King of that Nation sustaining very great Losses in his Kingdom from his Enemies; at length bethought himself, that having been before expell'd his Kingdom for



his Infidelity, he had been restor'd when he receiv'd the Faith of CHRIST; and became sensible that the Province being then destitute of a Bishop, it was likewise justly depriv'd of the Divine Protection. He therefore sent Messengers into *France* to *Agilbert*, humbly intreating him to return to the Bishoprick of his Nation. But he excusing himself, and affirming that he could not go, because he was ty'd to the Bishoprick of the Diocese of his own City; however, that he might not seem to refuse him any Assistance, sent in his stead thither the Priest *Leutherius*, his Nephew, who, if he thought fit, might be ordain'd his Bishop, saying, *He thought him worthy of a Bishoprick*. He being honourably receiv'd by the King and the People, they intreated *Theodorus*, then Archbishop of the Church of *Canterbury*, to consecrate him their Bishop. He being Consecrated in the same City, many Years carofully alone govern'd the Bishoprick of the *West-Saxons* by Synodical Authority.



CHAP. VIII.

*How Earconbert, King of Kent, order'd the Idols to be destroy'd ; and of his Daughter, Earcongota, and his Kinswoman Ethiberga, Virgins consecrated to God.*

IN the Year of the Incarnation of our Lord, 640, *Eadbald*, King of *Kent*, departing this Life, left his Kingdom to his Son *Earconbert*, which he most nobly govern'd twenty four Years and some Months. He was the first of the *English* Kings, that of his supreme Authority commanded the Idols, throughout his whole Kingdom, to be forsaken and destroy'd, and the Fast of forty Days before *Easter* to be observ'd ; and that the same might nor be neglected by any ; he appointed proper and con-dign Punishments for the Offenders. His Daughter *Earcongota*, as became the Offspring of such a Parent, was a most virtuous Virgin, always serving God in a Monastery, which had been built in the Country of the *Franks*, by a most noble Abbess, call'd <sup>a</sup> *Fara*, at a Place call'd in <sup>b</sup> *Brige* ; for at that Time, but

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<sup>a</sup> Call'd also *Burgundofara*.

<sup>b</sup> A Province of France, call'd now *Brie*, in which *Fara* built a religious House, call'd to this Day from the Foundress *Faremonstier*. Dr. Smith.

few Monasteries being built in the Country of the *Angles*, many were wont, for the sake of Monastical Conversation, to repair to the Monasteries of the *Franks* or *Gauls*; and they also sent their Daughters there to be instructed, and deliver'd to their Heavenly Bridegroom; especially in the Monasteries of *Brige*, of <sup>c</sup> *Cale* and <sup>d</sup> *Andilegum*. Among whom was also *Sæthryth*, Daughter of the Wife of *Anna*, King of the *East-Angles*, abovemention'd; and *Ethilberga*, natural Daughter of the same King, both of whom, tho' Strangers, were for their Virtue made Abbesses of that Monastery of *Brige*. *Seaburga*, that King's eldest Daughter, Wife to *Earcunbert*, King of *Kent*, had a Daughter call'd *Earcungeta*, of whom we are to speak. Many wonderful Works and Miracles of this Virgin, dedicated to God, are to this Day related by the Inhabitants of that Place; but it shall suffice us to say something briefly of her Passage out of this World to the Heavenly Kingdom. The Day of her Departure drawing near, she began to go about to the Cells of the inferior Servants of CHRIST, and particularly those that were of a great Age, or most distinguishable for Probity of Life, and humbly recommending herself to their Prayers, did not stick to let them know that her Death was at hand, which she had known by Revelation, the which she said was after this manner. That she had seen a Number of Men all in white, come into the Monastery, and being ask'd by her,

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<sup>c</sup> Chelles in France, where Bathildis founded a Nunnery. Ibid.

<sup>d</sup> Now call'd Andeli sur Seine.

her, *What they wanted, and what they did there.* They answer'd, *They had been sent thither to carry away with them the Gold Medal, that had been brought thither from Kent.* That same Night in the last Part of it, that is, at the dawn of the Day, leaving the Darknefs of this World, she departed to the Heavenly Light. Many of the Brethren of that Monastery, that were in other Houses, declar'd they had then plainly heard Concerts of Angels singing, and the Noise as it were of a Multitude entering the Monastery. Whereupon going out immediately to see what it might be, they saw an extraordinary great Light coming down from Heaven, which conducted that Holy Soul, set loose from the Bonds of the Flesh, to the eternal Joys of its celestial Country. They farther add other Miracles, that were the same Night divinely wrought in the same Monastery; but we proceeding to other Matters, leave them to be related by those to whom it belongs. The Body of the venerable Virgin and Bride of CHRIST, was bury'd in the Church of the Blessed Protomartyr *Stephen*. It was thought fit, three Days after to take up the Stone that cover'd the Grave, and to raise it higher in the same Place, which whilst they were doing, so great a Fragrancy of Perfume rose from below, that it seem'd to all the Brothers and Sisters there present, as if some Store of the richest Balsams had been open'd. Her Step-Mother also, *Ethilberga* abovemention'd, preserv'd the Glory, belov'd of God, of perpetual Virginity, in great Continency of Body; but how great her Virtue was, became more conspicuous after her Death. Being Abbess, she



began to build in her Monastery a Church, in Honour of all the Apostles, wherein she desir'd her Body might be bury'd ; but when that Work was advanc'd half Way, she was prevented from finishing it by Death, and bury'd in the very Place of the Church where she had desir'd. After her Death, the Brothers rather applying themselves to other Things ; this Structure was intermitted for seven Years, at the Expiration whereof, they resolv'd, by reason of the Greatness of the Work, wholly to lay aside the Building of the Church ; but to remove the Abbesses Bones from thence to some other Church that was finish'd and consecrated ; and opening her Tomb, they found the Body as entire, as it had been free from the Corruption of carnal Concupiscence, and having wash'd it again, and put on it other Cloaths, they remov'd the same to the Church of St. *Stephen*, Martyr. Whose Nativity, (or Commemoration Day) is wont to be there celebrated with much Magnificence, on the Day of the *Nones* of *July*.

## C H A P. IX.

*That miraculous Cures have been frequently done in the Place where King Oswald was kill'd; and that first, the Beast of a Traveller, and afterwards a young Girl was cur'd of a Palsy.*

**O**SWALD the most Christian King of the Northumbrians reign'd nine Years, including that Year which had been render'd detestable by the brutal Impiety of the King of the Britons, and the Apostacy of the English Kings; for as was said above, it is agreed by the unanimous Consent of all, that the Names of the Apostate Kings should be quite eras'd out of the Catalogue of the Christian Kings, and no Year ascrib'd to their Reign. After which Term of Years, Oswald was kill'd in a great Battle, by the same Pagan Nation, and Pagan King of the Mercians, by whom his Predecessor Edwin had been slain, at a Place, which in the English Tongue is call'd *a Maserfeth*, in the 38<sup>th</sup> Year of his Age, on the fifth

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<sup>a</sup> In Erompton, Marsfeld in the Saxon Annals *Marerfeld*, as it is likewise in K. Alfred's Paraphrase, a Village on the Western Bounds of Shropshire, now call'd Oswestre or Oswalds-Tree, in Welch, Croix Oswald, from that Prince's Name, and the miraculous Cross here fix'd. Leland observes there is a fair Church with a Tower Steeple dedicated to him; there was formerly a Church, call'd White Church.

fifth <sup>b</sup> Day of the Month of *August*. How great his Faith towards God, and how singular his Devotion was, has been made evident by Miracles after his Death; for in the Place where he was kill'd by the Pagans, fighting for his Country, both infirm Men and Cattle are heal'd to this Day. Whereupon many taking up the very Dust of the Place, where his Body fell, and putting it into Water, thereby did much Good to their Sick. This Custom came so much in use, that the Earth being carry'd away by Degrees, there remain'd an Hole as deep as a Man's Height. Nor is it to be admir'd, that the Sick should be heal'd in the Place where he dy'd, who whilst he liv'd, never ceas'd to provide for the Poor and Infirm, to bestow Alms on and assist them. Many Miracles are said to have been wrought in that Place, or with the Earth carried from thence; but we have thought it sufficient to mention two, which we receiv'd from our Ancestors. It hapned, not long after his Death, that a Man travell'd near that Place, whose Horse on a sudden began to tire, to stand stock still, to hang down his Head, to foam at the Mouth, and his Pain increasing to tumble on the Ground; the Rider dismounted, and throwing some Straw under him, waited to see whether the Beast would recover or die. At length, after much rowling about with the extreme Anguish, the Horse hapned to come to the very Place, where the aforesaid King dy'd. Immediately, the Pain ceasing, the Beast gave

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<sup>a</sup> On which Day he is celebrated in the Martyrology

over those wild Distortions, and as is usual with Cattle, after being tir'd, turn'd gently from side to side, and then starting up, as perfectly recover'd, began to graze along the green Fields, which the Man observing, as an ingenious Person, he concluded there must be some wonderful Sanctity in the Place where the Horse had been heal'd; and leaving a Mark there, soon after mounted his Horse, and repair'd to the Inn he had design'd; where arriving he found a Girl, Niece to the Host of the House, who had long languish'd under a Palsy; and those that were there acquainted, in his Presence lamenting the Girl's Calamity, he gave them an Account of the Place where his Horse had been cur'd. In short, she was put into a Cart and carried to the Place, and laid her down there. She being there, slept awhile, and when she awak'd, finding herself heal'd of that Bodily Infirmary, calling for Water, wash'd her own Face, put up her Hair, and dress'd her Head, and return'd home afoot in Health with those that had brought her.

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## C H A P. X.

*The Power of the Earth of that Place against Fire.*

ABOUT the same Time another Person of the *British* Nation, as is reported, hapned to travel by that same Place, where the aforesaid Battle had been fought, and observing



ving one particular Spot of Ground was greener and more beautiful than any other Part of the Field, he judiciously concluded with himself, that there could be no other Cause for that unusual Greeness there, but that some Person of more Holiness than any other in the Army had been kill'd upon it. He therefore took along with him some of that Earth, tying it up in a Linen Cloth, supposing it would some time be of use for curing of sick People, and proceeding on his Journey, came at Night to a certain Village, and took into an House where the Neighbours were feasting at Supper; and being admitted by the Owners of the House, he sat down with them at the Entertainment, hanging the Cloth in which he had brought the Earth, on a Post against the Wall. They sitting long at Supper and drinking hard, with a great Fire in the middle of the Room, it hapned that the Sparks flying up, the top of the House, which was made of Wattles and Thatch'd, was presently in a Flame; which the Guests spying on a sudden, they ran out in a Fright, without being able to put a stop to the Fire, or save the House. The same being burnt down, only that Post on which the Earth hung, remain'd entire and untouch'd by the Fire. That being observ'd, they were all amaz'd, and enquiring into it diligently, understood that the Earth had been taken from the Place where the Blood of King *Oswald* had been shed. These Miracles being made known and reported abroad, many began daily to frequent that Place, and receiv'd Health to themselves and theirs.

## C H A P. XI.

*Of the heavenly Light that appear'd all the Night over the Relicks of King Oswald, and that Persons possess'd were deliver'd by them.*

**A**MONG the rest, I think we ought not to pass over in Silence, the heavenly Favours and Miracles that were shown when King *Oswald's* Bones were found, and translated into the Church where they are now preserv'd. This was perform'd by *Offrida*, Queen of the *Mercians*, who was the Daughter of his Brother *Oswin*, that reign'd after him, as shall be said hereafter. There is a noble Monastery in the Province of \* *Lindissi*, call'd a *Beardaneu*, or \* *Lindsey* *Beardaning*, which that Queen and her Husband *Ethelfrid* much affected, honour'd and adorned, where she was desirous to lay up the venerable Bones of her Uncle. When the Wain in which those Bones were carry'd arriv'd, towards the Evening at the aforesaid Monastery, they that were in it refus'd to receive them, because, tho' they knew him to be an Holy Man, yet for as much as he was originally of another Province, and had reign'd over them, they retain'd their ancient Aversion to him even after Death. Thus it came to pass that the Relicks which had been brought were left  
abroad

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\* Eardney in Lincolnshire. See L. 12 c. 15.

abroad that Night, yet so that a large Tent was set over them ; but the appearance of an heavenly Miracle show'd, with how much Reverence they ought to be receiv'd by all the Faithful ; for during that whole Night a Pillar of Light, reaching from the Wain up to Heaven, was seen by almost all the Inhabitants of that Province of *Lindsey*. Hercupon in the Morning, the Brethren who had refus'd it the Day before, began themselves earnestly to pray that those Holy Relicks, belov'd by God, might be deposited among them. Accordingly the Bones, being wash'd, were put into a Shrine they had made for that purpose, and plac'd in the Church, with due Honour : And to the end that there might be a perpetual Memorial of the Royal Person of the Holy Man, they hung up over the Monument his Banner made of Gold and Purple ; and pour'd out the Water, in which they had wash'd the Bones, in a Corner of the sacred Place. From that Time, the very Earth which receiv'd that venerable Water, had the virtue of expelling Devils from the Bodies of Persons possess'd. In short, afterwards when the aforesaid Queen made some stay in that Monastery, there came to visit her a certain venerable Abbess, who is still living, call'd *Ethilbild*, the Sister of the Holy Men *Ethelwin* and *Aldwin*, the first of which was Bishop in the Province of *Lindsey*, the other Abbat of the Monastery call'd <sup>b</sup> *Perrtanen* ; not far from which she also had her Monastery : She coming thither, and talking with the Queen, the Discourse, among other

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<sup>b</sup> See L. II. c. 16,



ther Things turning upon *Oswald*, she said, that she also had that Night seen Light reaching from the Relicks up to Heaven. The Queen thereupon added, that the very Dust of the Pavement on which the Water that wash'd the Bones had been spilt, had already heal'd many sick Persons. The Abbess thereupon desir'd that some of the said Dust might be given her, which she ty'd up in a Cloth, and putting it into a Casket return'd home. Some Time after, when she was in her Monastery, there came to it a Guest, who was wont often in the Night to be suddenly grievously tormented with an Evil Spirit : He being lovingly entertain'd and gone to Bed after Supper, was on a sudden seiz'd by the Devil, began to cry out, to gnash his Teeth, to foam at the Mouth, and to distort his Limbs in a strange manner. None being able to hold or bind him, the Servant ran, and knocking at the Door, acquainted the Abbess. She opening the Monastery Door went out herself with one of the Nuns to the Men's Apartment, and calling out a Priest, desir'd he would go with her to the Patient. Being come thither, and seeing many more present, who had not been able, tho' they endeavour'd it, to hold the tormented Person and quell his distracted Motions ; the Priest us'd Exorcisms, and did all he could to allwage the Wretch's Madness, but tho' he took much Pains, could not prevail. When no Hopes appear'd of easing the raving Person, the Abbess bethought herself of the Dust, and immediately order'd her Servant to go and fetch her the Casket in which it was. As soon as she came with what she had been sent for into the Porch



of the House, in the inner Part whereof the Possess'd Person was tormented, he was presently silent; and laid down his Head, as if he had been falling asleep, stretching out all his Limbs to rest. All there present were hush'd, and stood attentive to see the end of that Affair. After some Time, the Man that had been tormented sat up, and fetching a deep Sigh, said, *Now I am like a sound Man, for I am restor'd to my Senses.* They earnestly enquir'd how that came to pass, and he answer'd, *As soon as that Virgin drew near the Porch of this House, with the Casket she brought, all the evil Spirits that vex'd me departed, and leaving me were no more to be seen.* Then the Abbess gave him a little of that Dust, and the Priest having pray'd, he had a very quiet Night; nor did he, from that Time forward, receive the least disturbance from the ancient Enemy of Mankind.

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## C H A P. XII.

### *Of a Boy cur'd of an Ague at St. Oswald's Tomb.*

SOME Time after, there was a certain little Boy in the said Monastery, very long troubled with an Ague; he one Day uneasily expecting the Hour when his Fit was to come on, one of the Brothers coming in to him, said, *Shall I tell you, Child, how you may be cur'd of this Distemper. Rise, go into the Church, and get close to St. Oswald's Tomb; stay there, and*  
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*stick to it quietly; take heed you come not away from thence, or stir from the Place, till the Time that your Fit is to go off; then I will go in and fetch you away.* The Boy did as he had advis'd, and the Disease durst not affect him as he fate by the Saint's Tomb; but fled so absolutely, that he felt it no more, either the second or third Day, or ever after. The Brother that came from thence, and told me this had so hapned, added, That at the Time when he was talking with me, he was then a Youth in the Monastery, on whom, when a Boy, that miraculous Cure had been wrought. Nor is it to be admir'd, that the Prayers of that King, who was then reigning with our Lord, should be very efficacious with him, since he, whilst yet governing his temporal Kingdom, was also wont to pray and take more Pains for the eternal Kingdom. In short, it is reported, that he often continu'd in Prayer from the Morning Hour of *Laudes*, till it was Day, and that by reason of his constant Custom of praying or giving Thanks to God, he was wont always, wheresoever he fate, to hold his Hands turn'd up on his Knees. It is also given out, and become a Proverb, *That he ended his Life in Prayer*; for when being beset with Weapons and Enemies, he perceiv'd he must be immediately kill'd, he pray'd to God for the Souls of his Army. Whence it is proverbially said, *Lord have mercy on their Souls, said Oswald, as he fell to the Ground.* His Bones therefore were translated to and bury'd in the Monastery we have mention'd: But the King that slew him, commanded his Head, and Hands, with the Arms cut off from the Body, to be set up-

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on Stakes. But his Successor in the Throne, *Oswin*, coming thither the next Year with his Army, took them down, and bury'd his <sup>a</sup> Head in the Church of *Lindisfarn*, and the Hands and Arms in his Regal City.

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<sup>a</sup> *This was afterwards plac'd with St. Cuthbert's Body, and both remov'd to Durham.*

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### CHAP. XIII.

*Of a certain Person in Ireland that was recover'd when at the Point of Death, by some Relicks of King Oswald.*

**N**OR was the Fame of the renowned *Oswald* confin'd to the Borders of *Britann*, but spreading the Rays of his healing Brightness even beyond the Sea, reach'd also to the Parts of *Germany* and *Ireland*. In fine, the most Reverend Prelate *Acca* is wont to relate, that when in his Journey to *Rome* he and his Bishop *Wilfrid* stay'd some Time with *Willbrod*, the now Holy Bishop of the *Frisons*, he had often heard him talk of the Wonders which had been wrought in that Province at the Relicks of that most reverend King. And that in *Ireland*, when being yet only a Priest, he liv'd abroad for the sake of his eternal Country, the Fame of that King's Sanctity was already spread far and near. One of the Miracles, among the rest, which he related, we have thought fit to

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insert in our History. At the Time, said he, when the Mortality made great Havock in Britain and Ireland, among the rest, the Infection of that Plague reach'd a certain Scholar of the *Scotish* Race, a Man indeed learned in worldly Literature; but no way solicitous or studious of his eternal Salvation; who seeing his Death near at hand, began to fear and dread, lest as soon as departed, he should be hurry'd away to Hell for his Sins. He sent for me, who was in that Neighbourhood, and quaking amidst sickly Sighs, with a mournful Voice made his Complaint to me, in this manner, You see, said he, *that my Distemper increasing, I am now reduc'd to the point of Death. Nor do I question but that after the Death of my Body, I shall be immediately snatch'd away to the perpetual Death of my Soul, and cast into the Torments of Hell, as who for a long time, amidst all my reading of divine Books, rather addict'd myself to follow Vice, than to keep the Commandments of God. But it is my Resolution, if the Divine Mercy shall grant me any Term of Life, to correct my vicious Customs, and totally to form my Mind and Course of Life in obedience to the Divine Will. But I am sensible, that I have no Merits of my own to obtain a Prolongation of Life, or can I confide in it, unless it shall please God, through the Assistance of those who have faithfully serv'd him to forgive me. We have heard, and the Report is universal, that there was in your Nation a King, of wonderful Sanctity, call'd Oswald, the Excellency of whose Faith and Virtue is become renowned even after his Death by the working of Miracles. I beseech you, if you have any Relicks of his in your Custody, that you will bring the same to me; in case*



*the Lord shall be pleas'd through his Merits to have mercy on me...* I answer'd, *I have indeed some of the Stake on which his Head was set up by the Pagans, when he was kill'd, and if you believe, with a sincere Heart, the Divine Goodness, may, through the Merit of so great a Man, both grant you a longer Term of Life here, and render you worthy of Admittance into eternal Life.* He answer'd immediately, *That he had entire Faith therein.* Then I bless'd Water, and put into it a Chip of the aforesaid Oak, gave it the sick Man to drink. He presently found Ease and recovering of his Sickness, liv'd a long Time after, and being entirely converted to God in Heart and Actions, wheresoever he came, he cry'd up the Goodness of his Merciful Creator, and the Honour of his faithful Servant.

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#### C H A P. XIV.

*How Paulinus dying, Ithamar was made Bishop of Rochester in his stead; and of the wonderful Humility of King Oswin, who was cruelly slain by Oswi.*

**O**SWALD being translated to the Heavenly Kingdom, his Brother Oswi, a Youth of about 30 Years of Age, succeeded him in the Throne of the Earthly Kingdom, and held it 28 Years with much Trouble, being infested by the Pagan King *Penda*, and by the Pagan Nation of the *Mercians*, that had

had slain his Brother, as also by his Son *Albfrid*, and by his Cousin-German, that is *Ethilwald*, the Son of his Brother that reign'd before him. In his second Year, that is, in the Year from the Incarnation of our Lord, 644. the Most Reverend Father *Paulinus*, formerly Bishop of *York*, but then of the City of *Rocheſter*, departed to our Lord, on the sixth Day of the Ides of *October*, having held the Bishoprick nineteen Years, two Months; and twenty one Days; and was <sup>a</sup> bury'd in the Sacristy of the Blessed Apostle *Andrew*, which King *Ethilbert*, had built from the Foundation, in the same City of *Rocheſter*. In his Place Archbishop *Honorius* ordain'd *Ithamar*, descended of the *Kentiſh* Nation, but not inferior to his Predecessors for Life and Erudition.

*Oſwi*, during the first Part of his Reign, had a Partner in this Royal Dignity, call'd *Oſwin*, of the Race of King *Edwin*, that is, Son to *Oſric*, of whom we have spoken above; a Man of wonderful Piety and Devotion, who govern'd the Province of the *Deiri* seven Years, in very great Prosperity, and was himself belov'd by all Men. But *Oſwi*, who govern'd all the other Northern Part of the Nation beyond *Humber*, that is, the Province of the *Bernicians*, could not live at Peace with him; but on the contrary, the Causes of their Disagreement being heightned, he miserably slew him. For

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<sup>a</sup> In the Time of Gundulfus, Mr. Camden says the Church of St. Andrew was repair'd, Dr. Smith says it was pull'd down, and the Bones of Paulinus interrain'd the fourth of the Ides of January, on which Day that Church was wont to commemorate him.

having rais'd Armies against one another, when *Oswin* perceiv'd, that he could not maintain a War against him, who had more Auxiliaries, he thought it better at that Time to lay aside all Thoughts of engaging, and to preserve himself for better Times. He therefore dismiss'd the Army he had assembled, and order'd all his Men to return to their own Homes, from the Place that is call'd <sup>b</sup> *Wilfares-dun*, that is, *Wilfares-Hill*, which is almost ten Miles distant from the Village, call'd *Cataraetone*, towards the North West. He himself, with only one trusty Soldier, whose Name was *Tondhere*, withdrew to lie conceal'd in the House of Earl *Hunwald*, whom he imagin'd to be his most assured Friend. But, alas! it was quite otherwise; for *Oswi*, in a detestable manner, by the Hands of his Commander *Ethilwin*, slew *Oswin*, and his aforesaid Soldier, betray'd to him by the same Earl. This hapned on the 13<sup>th</sup> Day of the *Kalends* of *September*, in the ninth Year of his Reign, at a Place call'd <sup>c</sup> *Ingethingum*, where afterwards, to atone for this Crime, a Monastery was built, wherein Prayers were to be daily offer'd up to God for the Souls of both Kings, that is, of him that was murder'd, and

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<sup>b</sup> In the Saxon Paraphrase, *pillænef-dun*, notwithstanding Bede's exactness in describing it, we cannot now point out the Place; I suppose it was inconsiderable in his Time, which made him the more exact, and then it is now no Wonder that so many succeeding Ages have swept away even the Name.

<sup>c</sup> Call'd by King *Ælfred's* Paraphrase, *On-e-lin-um*. A small Village in Richmondshire, where *Enfleda*, Sister of *Oswin*, built a Monastery, of which there remains not so much as the Ruins at this Day.



and of him that commanded him to be kill'd. King *Oswin* was both of a graceful Aspect, and tall of Stature, affable in Discourse, and courteous in Behaviour ; and most bountiful, as well to the Ignoble as the Noble ; so that he was belov'd by all Men for his Perfections of Body and Mind, and Persons of the prime Nobility came almost from all Provinces to serve him. Among the rest of whose Virtues, and if I may so express it, the special glorious Blessings bestow'd on him, Humility is said to have been the greatest, which it will suffice to prove by one Example. He had given an extraordinary fine Horse to Bishop *Aidan*, on which, tho' he was always wont to travel a-foot, he might either cross Rivers, or perform a Journey upon any urgent Necessity. Some short Time after, a poor Man meeting him, and asking an Alms, he immediately dismounted, and order'd the Horse, with all his Royal Furniture, to be given to the Beggar ; for he was very pitiful, a great Friend to the Poor, and as it were the Father of the Wretched. This being told to the King, when they were going in to Dinner, he said to the Bishop, *Why would you, my Lord Bishop, give the Poor Man that Royal Horse, which was necessary for your Use ? Had not we many other Horses of less value, and of other sorts, which would have been good enough to give to the Poor, and not to give that Horse, which I had particularly chosen for yourself ?* To whom the Bishop readily answer'd, *What is it you say, O King ? Is that Fole more dear to you than the Son of God ?* This said, they went in to Dinner, and the Bishop sat in his Place ; but the King, who was come from



Hunting, stood warming himself with his Attendants at the Fire. Then, on a sudden, whilst he was warming, calling to mind what the Bishop had said to him, he ungirt his Sword, and gave it to a Servant, and in an hasty manner fell down at the Bishop's Feet, beseeching him to be pacify'd; *For from this Time forward,* said he, *I will never speak any more of this, nor will I judge of what, or how much of our Money you shall give to the Sons of God.* The Bishop was much mov'd at this Sight, and starting up, rais'd him, saying, *he was entirely reconcil'd to him, provided that he would sit down to his Meat, and lay aside all Sorrow.* The King at the Bishop's Command and Request, beginning to be merry, the Bishop, on the other hand, grew so melancholy as to shed Tears. His Priest then asking him, in the Language of his Country, which the King and his Servants did not understand, why he wept: *I know,* said he, *that the King will not live long; for I never before saw an humble King; whence I conclude that he will soon be snatch'd out of this Life; because this Nation is not worthy of such a Ruler.* Not long after, the Bishop's said Prediction was fulfill'd by the King's Death, as has been said above. But Bishop *Aidan* himself was also taken out of this World, twelve Days after the King he lov'd, to receive the eternal Reward of his Labours from our Lord, which hapned on the Day before the *Kalends* of *September*.

## CHAP. XV.

*How Bishop Aidan foretold to certain Seamen a Storm that would happen, and gave them some Holy Oil to lay it.*

HOW great the Merits of *Aidan* were, was made manifest by the Allseeing Judge, with the Testimony of Miracles, whereof it will suffice to mention three as a Memorial. A certain Priest, whose Name was *Uta*, a Man of great Gravity and Sincerity, and on that Account honour'd by all Men, even the Princes of the World, being order'd to *Kent*, to bring from thence a Wife for King *Oswy*, being *Eanfleda*, the Daughter of King *Edwin*, who had been convey'd thither when her Father was kill'd; and intending to go thither by Land, but to return with the Virgin by Sea, repair'd to Bishop *Aidan*, intreating him to offer up his Prayers to our Lord for him and his Company, who were then to set out on their Journey. He blessing and recommending them to our Lord, at the same Time, gave them some Holy Oil, saying, *I know that when you go abroad, you will meet with a Storm and contrary Wind; but do you remember to cast this Oil I give you into the Sea, and the Wind ceasing immediately, you will have pleasant calm Weather, and return home safe.* All which fell out as the Bishop had predicted. For in the first Place, the Winds raging, the Sailors endeavour'd to  
ride

ride it out at Anchor, but all to no Purpose; for the Sea breaking on all sides, and the Ship beginning to be fill'd with Water, they all concluded that certain Death was immediately at hand, the Priest at last remembering the Bishop's Words, laying hold of the Viol, he cast some of the Oil into the Sea, which, as had been foretold, became presently calm. Thus it came to pass, that the Man of God, by the Spirit of Prophecy foretold the Storm that was to happen, and by Virtue of the same Spirit, tho' absent in Body, laid the same when it hapned. The Manner of which Miracle was not told me by any Person of little Credit, but by *Cynemund*, a most faithful Priest of our Church; who declar'd, that it was related to him by *Utta*, the Priest, on and by whom the same was wrought.

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## CHAP. XVI.

*How the same Aidan by his Prayers sav'd the Royal City, when fir'd by the Enemy.*

**A**NOTHER notable Miracle of the same Father is related by many that could know it; for during the Time that he was Bishop, the Army of the Enemy *Mercians*, under the Command of *Penda*, wickedly ravaging the Country of the *Northumbrians* far and near proceeded even to the Regal City, which has its Name from *Bebba*, formerly Queen there, and

and not being able to enter it by Force, or by a long Siege, he endeavour'd to burn it down; and having overthrown all the Villages he met within the Neighbourhood of the City, he brought to it an immense Quantity of Beams, Posts, Wattles and Thatch, wherewith he encompass'd the Place to a great Height, on the Land side, and when the Wind set upon it, firing that Mass, design'd to burn the Town. At that Time, the most Reverend Bishop *Aidan*, resided in the Isle of <sup>a</sup> *Farne*, which is near two Miles from the City; for thither he was wont often to retire to pray in private, and be undisturb'd. In short, that solitary Place of Residence of his, is to this Day shown in that Island. He seeing the Flames of Fire and the Smoak carry'd by the boisterous Wind above the City Walls, is reported, with Eyes and Hands lifted up to Heaven, to have said, *Behold, Lord, how great Mischief Penda does.* Which Words being utter'd, the Wind immediately turning from the City, drove back the Flames upon those who had kindled them, so that some being hurt, and all frightened, they forbore any further Attempts against the City, which they perceiv'd was divinely protected

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<sup>a</sup> *An Island in the German Ocean, two Miles from Bamborow-Castle, surrounded with Rocks; with a Fort in the Middle of it, where St. Cuthbert is said to have built a City, as Bede calls it, for religious People. See his Life of St. Cuthbert.*



## C H A P. XVII.

*That the Shore of the Church next to which Bishop Aidan, was when he dy'd, could not be burnt, when the rest of the said Church was consum'd by Fire; and of his inward Life.*

AIDAN was in the King's Country-House, not far from the City, of which we have spoken above, at the Time when Death separated him from his Body, after having been Bishop seventeen Years; for having a Church and a Chamber there, he was wont often to go and stay there, and to make Excursions to preach in the Country round about; which he likewise did in other of the King's Country Seats, as having nothing of his own besides his Church and some few Lands about it. When he was sick they set up a Tent for him at the West-end of the Church, so that the said Tent was close to the Wall of the Church; by which means it happen'd, that he gave up the Ghost leaning against a Shore, that was on the outside to strengthen the Wall. He dy'd in the Seventeenth Year of his Episcopacy, the Day before the Kalends of September. His Body was thence translated to the Isle of Lindisfarn, and bury'd in the Brethren's Church-yard. Some Time after, when a larger Church was built there, and dedicated in Honour of the most Blessed Prince of the Apostles, his Bone were tran-

translated thither, and deposited on the right Hand of the Altar, as became the Respect due to so great a Prelate. *Finan* succeeded him in the Bishoprick, being likewise sent from the same Monastery of *Hii* in the *Scottish* Island, and continu'd a considerable Time in the Bishoprick. It happen'd some Years after, that *Penda*, King of the *Mercians*, coming into these Parts with an hostile Army, destroying all he could with Fire and Sword, burnt down also the Village and Church abovemention'd, where the Bishop dy'd; but it fell out in a wonderful manner, that only the Shore, which he had lean'd upon when he dy'd, could not be consum'd by the Fire that consum'd all about it. This Miracle being taken notice of, the Church was soon rebuilt in the same Place, and that very Shore was set up on the outside, as it had been before, to strengthen the Wall. It happen'd again, some Time after, that the same Village and Church were burnt down the second Time, and even then the Fire could not touch that Shore; and when in a most miraculous manner the Fire breaking through the very Holes wherein it was fix'd to the Building, destroy'd the Church, yet it could do no hurt to the said Shore. The Church being therefore built there the third Time, they did not as before place that Shore on the Outside, as a Support, but within, as a Memorial of the Miracle; where the People coming in were wont to kneel and implore the Divine Mercy. And it is manifest, that since then many have been heal'd in that same Place, as also that Chips being cut off from that Shore, and put into Water, heal'd many from their Distempers. I have

have writ thus much concerning the Person and Works of the aforesaid Man, no Way commending or approving what he imperfectly understood in relation to the Observation of *Easter*, nay, very much detesting the same, as I have most manifestly prov'd in the Book I have written of Times; but like an impartial Historian, relating what was done by or with him, and commending such Things as are praiseworthy in his Actions, and preserving the Memory thereof for the Benefit of the Readers; viz. his Love of Peace and Charity, Continnence and Humility; his Disposition above Anger and Avarice, and despising Pride and Vainglory; his Industry in both keeping and teaching the Heavenly Commandments; his Diligence in reading and watching; his Authority becoming a Priest in reproving the Haughty and Powerful, and at the same Time his Tendernefs in comforting the Afflicted, and relieving or defending the Poor. To say all in a few Words, as near as I could be inform'd by those that knew him, he took care to omit none of those Things which he found in the Apostolical or Prophetical Writings ought to be done, but to the utmost of his Power endeavour'd to perform them all. These Things I much love and admire in the aforesaid Bishop; because I do not doubt but that they were pleasing to God; but I do not praise or approve his not observing *Easter* at the proper Time, either through Ignorance of the Canonical Time appointed, or if he knew it, being prevail'd on by the Authority of his Nation, not to follow the same. Yet this I approve in him, that in the Celebration of his *Easter*, he nei-



neither held, honour'd, or preach'd up any thing but what we do, that is, the Redemption of Mankind, through the Passion, Resurrection and Ascension into Heaven of the Mediator betwixt God and Man, the Man JESUS CHRIST. And therefore, he always celebrated the same on the Lord's Day, from the 14<sup>th</sup> to the 20<sup>th</sup> Moon, not as some fasly imagine, on the 14<sup>th</sup> Moon, whatsoever the Day was with the *Jews*: viz. by reason of the Faith of the Resurrection of our Lord, happening on the Day after the *Sabbath*, for the Hope of our Resurrection, the which also, he, with the Holy Church believ'd, would truly fall out on the Day after the *Sabbath*, now call'd the *Lord's Day*.

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## CHAP. XVIII.

*Of the Life and Death of the Religious King Sigbercht.*

AT this Time the Kingdom of the *East-Angles*, after the Death of *Eorpwald*, the Successor of *Redwald*, was subject to his Brother *Sigbercht*, a good and religious Man, who long before had been baptiz'd in *France*, whilst he liv'd in Banishment, flying from the Enmity of *Redwald*; and returning home, as soon as he ascended the Throne, being desirous to imitate the good Orders he had seen in *France*, he set up a School for Youth to be instructed in Literature, and was assisted therein by Bi-  
shop



shop *Felix*; whom he had receiv'd from *Kent*, and who furnish'd them with Masters and Teachers after the manner of *Kent*; and that King became so great a Lover of the Heavenly Kingdom, that quitting the Affairs of his Crown, and recommending the same to his Kinsman *Ecgric*, who before held a Part of that Kingdom, he went himself into a Monastery, which he had built, and being shorn, apply'd himself rather to gain an Heavenly Throne. When he had long done so, it hapned that the Nation of the *Mercians*, under the Conduct of King *Penda*, made War on the *East-Angles*; who finding themselves inferior in Martial Affairs to their Enemy, intreated *Sigbercht* to go with them to Battle, to encourage the Soldiers. He refusing, and opposing them, they drew him against his Will out of the Monastery, and carry'd him to the Army, hoping that the Soldiers would be less fearful, or think of flying in the Presence of him, who had once been a notable and brave Commander. But he still keeping in mind his Profession, whilst, in the midst of a Royal Army, would carry nothing in his Hand but a Wand, and was kill'd with King *Ecgric*, and the Pagans pressing on, all their Army was either slaughter'd or dispers'd. *Anna*, the Son of *Eini*, of the Blood Royal, a good Man and Father of an excellent Offspring, succeeded them in the Kingdom. Of whom we shall speak hereafter; he being also slain by the same Pagan Commander, as his Predecessor had been.

C H A P. XIX.

*How Fursius built a Monastery among the East-Angles, and of his Visions and Sanctity, of which, his Flesh remaining uncorrupted after Death, bore Testimony.*

WHILST Sigbercht yet govern'd the Kingdom, there came out of Ireland an Holy Man, call'd *Fursius*, renowned for his Words and Actions, but remarkable for singular Virtues, being desirous to live a Stranger for our Lord, wheresoever he should find it convenient. He coming into the Province of the *East-Saxons*, was honourably receiv'd by the aforesaid King, and performing his usual Employment of Preaching the Gospel, by the Example of his Virtue and the Efficacy of his Discourse, converted many Unbelievers to CHRIST, and confirm'd those that already believ'd in his Faith and Love. Being fallen into some Infirmary of Body, he was found worthy to enjoy an Angelical Vision; in which he was admonish'd, diligently to proceed in the Ministry of the Word, he had undertaken; and indefatigably to continue his usual Watching and Prayers; for as much as his End was certain, but the Hour of it would be uncertain, according to the Saying of our Lord, *Watch ye therefore, because ye know not the Day nor the Hour.* Being confirm'd by that Vision, he apply'd himself with all speed

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to

to build the Place for a Monastery, which had been given him by King *Sigbercht*, and to establish regular Discipline therein. That Monastery was delightful, by reason of the Nearness of the Woods and Sea, founded in a Castle, which in the *English* Language is call'd <sup>a</sup> *Cnobheresburg*, that is, *Cnobher's Town*; the which afterwards, *Anna*, King of that Province, and the Nobility embellish'd with more stately Buildings and Donations. This Man was of a most noble *Scotish* Blood, but much more noble in Mind than by the Flesh. From his Boyish Years, he had particularly apply'd himself to reading of sacred Books, and following Monastical Discipline, and, as is most becoming Holy Men, he carefully practis'd all that he learnt was to be done. In short, he afterwards built himself a Monastery, wherein he might with more Freedom indulge his Heavenly Studies. There falling sick, <sup>b</sup> as the Book writ of his Life sufficiently informs us, he was in a Rapture, and quitting his Body from the Evening, till the Cock crow'd, he was found

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<sup>a</sup> In King *Ælfred*, *Eneopeir-burg*, it is now call'd *Burg-Castle*, in *Suffolk*. Where this Monastery stood, in *Mr. Cambden's* Time was nothing but broken Walls, Flints, and British Bricks, quite overgrown with Thorns and Briars. There was an old Tradition that this Monastery was afterwards inhabited by Jews, and a Way there call'd *Jews-Way*, seems to countenance that Opinion. To this Monastery *Cambden* thinks King *Sigebert* retir'd; but *Thomas Elicensis* in the *Monasticon* assures us it was to *St. Edmonsbury*.

<sup>b</sup> There were three that wrote of the Life, *Eufare*, of which one was written by an anonymous Author not long after his Death; the second was likewise by an anonymous Author, these the Abbot *Arnulphus* in the 11th Century republisk'd with Alterations.



worthy to behold the Choirs of Angels, and to hear the Heavenly Praises. He was wont to declare, that among other Things he had distinctly heard this ecco'd, *The Saints shall advance from one Virtue to another.* And again, *The God of Gods shall be seen in Sion.* Being restor'd to his Body at that Time, and again taken from it three Days after, he not only saw greater Joys of the Blessed, but also extraordinary Combats of evil Spirits, who by their frequent Accusations wickedly endeavour'd to obstruct his Journey to Heaven; but the Angels protecting him, all their Endeavours prov'd in vain. Concerning which Particulars, if any one desires to be more fully inform'd, that is, with what subtile Fraudulency, the Devils represented both his Actions and superfluous Words, and even his Thoughts, as if they had been writ down in a Book; and what pleasing or disagreeable Things he was inform'd of by the Angels and Saints, or just Men appearing to him among the Angels, let him read the little Book I have mention'd of his Life, and I believe he will thereby reap much spiritual Profit. But there is one Thing among the rest, which we have thought may be beneficial to many to be inserted in this History. When he had been lifted up on high, he was order'd by the Angels that conducted him, to look back upon the World. Then he casting his Eyes downward, saw as it were a dark Vale in the Bottom, under him. He also saw four Fires in the Air, not far distant from each other. Then asking the Angels, *What Fires those were?* Was told, *They were the Fires which would kindle and consume the World.* One of them of



*Falshood*, when we do not fulfill that which we promis'd in Baptism, to renounce the Devil and all his Works. The next of *Covetousness*, when we prefer the Riches of the World, before the Love of Heavenly Things. The third of *Discord*, when we make no Difficulty to offend the Minds of our Neighbours even in needless Things. The fourth of *Iniquity*, when we look upon it as no Crime to rob the Weaker, and to defraud them. These Fires increasing by Degrees, extended so as to meet one another, and being join'd, became an immense Flame. When it drew near, he, fearing for himself, said to the Angel, *Lord, behold the Fire draws near me.* Who answer'd, *That which you did not kindle shall not burn you; for tho' this appears to be a terrible and great Fire, yet it tries every Man according to the Merits of his Works; for every Man's Concupiscence shall burn in the Fire; for as every one burns in the Body through unlawful Pleasure, so when discharg'd of the Body he shall burn in due Punishment.* Then he saw one of the three Angels, who had been his Conductors throughout both Visions, going before, divide the Flame of Fire, and the other two flying about on his two sides, defend him from the Danger of that Fire. He also saw Devils flying through the Fire, raising Conflagrations of Wars against the Just. Then follow'd Accusations of the wicked Spirits against him, the Defence of the Good, and the sight of more numerous Heavenly Troops; as also of Men of his own *Scotish* Nation, whom he had long since been inform'd to have been deservedly advanc'd to the Degree of Priesthood, from whom he heard many Things that

might

might be very wholesome to himself, or to all others that would listen to them. They having ended their Discourse, and returning to Heaven with the Angelical Spirits, the three Angels remain'd with the Blessed *Furfeus*, of whom we have spoken before, and who were to bring him back to his Body. And when they approach'd the aforesaid immense Fire, the Angel divided the Flame, as he had done before; but when the Man of God came to the Passage so open'd amidst the Flames, the unclean Spirits laying hold of one of those whom they tormented in the Fire, threw him at him, and touching his Shoulder and Jaw, burnt them. He knew the Man, and call'd to mind that he had receiv'd his Garment when he dy'd; and the Angel immediately laying hold, threw him back into the Fire, and the malignant Enemy said, *Do not reject him you before receiv'd; for as you accepted of his Goods being a Sinner, so you are to partake of his Punishment.* The Angel replying, said, *He did not receive the same through Avarice, but in order to save his Soul.* The Fire ceas'd, and the Angel turning to him added, *That which you kindled burnt in you; for had you not receiv'd the Money of this Person that dy'd in his Sins, his Punishment would not burn in you.* And proceeding in his Discourse, gave him wholesome Advice, for what ought to be done towards the Salvation of such as repented. He being afterwards restor'd to his Body, throughout the whole Course of his Life, bore the Mark of the Fire which he had felt in his Soul, visible to all Men on his Shoulder and Jaw; and the Flesh publickly show'd, in a wonderful Man-

ner, what the Soul had suffer'd in private. He always took care, as he had done before, to induce all Men to the Practice of Virtue, as well by his Example, as by Preaching. But as for the Matter of his Visions, he would only relate them to those, who ask'd him for the sake of Compunction. An ancient Brother of our Monastery is still living, who is wont to declare that a very sincere and religious Man told him, that he had seen *Furseus* himself in the Province of the *East-Angles*, and receiv'd those Visions from his Mouth. Adding, that tho' it was in most sharp Winter Weather, and an hard Frost, sitting in a thin Garment, when he related it, yet he sweated as if it had been in the greatest Heat of Summer, through either excessive Fear, or Comfort.

To return to what we were saying before, when after Preaching the Word of God many Years in *Scotland*, he could no longer bear the Tumult of the Crouds resorting to him, leaving all that he seem'd to have, he also departed his native Island, and came with a few Brothers through the *Britons* into the Province of the *English*; and preaching the Word of God there, as has been said, built a noble Monastery. These Things being rightly perform'd, being desirous to rid himself of all Business of this World, and even of the Monastery itself, he left the same, and the Care of Souls to his Brother *Fullan*, and the Priests *Gobban*, or *Golban* and *Dicull*, and being himself free from all that was worldly, resolv'd to end his Life in Eremitical Conversation. He had another Brother call'd *Lhan*, who after a long Monastical Probation was arriv'd at an Ancho-



Anchoritical Life. Repairing all alone to him, he liv'd an whole Year with him in Continence and Prayer, and daily Labour of his Hands. Afterwards seeing the Province in Confusion, by reason of the Irruption of the *Gentils*, and presaging that the Monasteries would be also in Danger, leaving all Things orderly, he sail'd over into *France*, and being there honourably entertain'd by *Lotharius*, King of the *Franks*, or the Counsellor *Erconvald*, he built a Monastery in the Place call'd *Latinia-cum*; and falling sick not long after, departed this Life. The same Counsellor *Erconvald* taking his Body, deposited it in the Porch of a Church he was building in his Town of *Perron*, or *Person*, till the Church itself should be dedicated. The which hapning twenty seven Days after, and the Body taken from the Porch, being bury'd near the Altar, was found as entire as if he had just then dy'd. And again four Years after a more decent Tabernacle or Chapel being built for the same Body to the Eastward of the Altar, it was still found free from any Blemish of Corruption, and translated thither with due Honour; where it is evident that his Merits, through the Divine Operation have been declar'd by <sup>c</sup> many Miracles. These Things and the Incorruption of his Body we have taken notice of, that the Sublimeness of this Man may be the better known to the Readers. All which, whosoever will read it, will find more fully, as also of his Fellow-Labourers in his aforesaid little Book.

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<sup>c</sup> The Reliques of Furseus are preserv'd in the Collegiate Church at Peronne in France, which is dedicated to him.  
Dr. Smith.



## CHAP. XX.

*Honorius dying, Deusdedit is chosen Archbishop of Canterbury, and who were at that Time Bishops of the East Angles, and of the Church of Rochester.*

**I**N the mean Time <sup>a</sup> *Felix*, Bishop of the *East-Angles*, dying, when he had held that See seventeen Years, *Honorius* ordain'd *Thomas* his Deacon, of the Province of the *Gyrvi*, in his Place; and he departing this Life when he had been Bishop five Years, he substituted *Berchtgislus*, surnam'd *Boniface*, of the Province of *Kent* in his stead. *Honorius* himself also having run his Course, departed this Life, in the Year from the Incarnation of our Lord 653, the Day before the *Kalends* of *October*; and when the See had been vacant a Year and six Months, *Deusdedit*, of the Nation of the *South-Saxons* was chosen the sixth Archbishop of *Canterbury*. To ordain whom *Ithamar*, Bishop of *Rochester* came thither. His Ordination

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<sup>a</sup> And was buried at *Dunwich*, thence remov'd to *Soham*, a Village near the Isle of *Heli*, upon the edge of the Lake formerly dangerous to Ships, but now there is a Way to go over the Marshes on foot, where are still to be seen the Ruins of the Church burnt by the Danes; the Body of the Saint after long Search, was found and bury'd at *Ramsey*. *Malmsh. de Pont. II.* His Day is celebrated the 8th of March. *Dr. Smith.*

tion was on the seventh Day of the *Kalends* of *April*, and he rul'd nine Years, four Months, and two Days; and he likewise dying, *Ithamar* consecrated in his Place *Damian*, who was of the Race of the *South-Saxons*.

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## CHAP. XXI.

*How the Province of the Midland Angles, became Christian under King Peada.*

AT this Time, the *Midland Angles*, under their Prince *Peada*, the Son of King *Penda*, receiv'd the Faith and Sacraments of Truth. He being an excellent Youth, and most worthy of the Title and Person of a King, was by his Father prefer'd to the Throne of that Nation, and came to *Oswy*, King of the *Northumbrians*, requesting to have his Daughter *Alhfleda*, given him to Wife; nor could he obtain his Desires, unless he would embrace the Faith of CHRIST, and be baptiz'd, with the Nation he govern'd. He hearing the Preaching of Truth, the Promise of the Heavenly Kingdom, and the Hope of Resurrection and future Immortality, declar'd he would willingly become a Christian, tho' he should be refus'd the Virgin; being chiefly prevail'd on to receive the Faith, by King *Oswy*'s Son *Alhfrid*, who was his Relation and Friend, being marry'd to his Sister *Cyneburga*, the Daughter of King *Penda*. Accordingly he was baptiz'd by Bishop *Finan*, with all his Companions and Soldiers, and their Ser-

vants

vants that came along with him, at the King's famous Country House, call'd;<sup>a</sup> *At the Wall*. And having receiv'd four Priests, who for their Erudition and good Life were found proper to instruct and baptize his Nation, he return'd home with much Joy. These Priests were *Cedda* and *Adda*, and *Betti* and *Diuma*; the last of which was by Nation a *Scot*, the others *English*. *Adda* was Brother to *Utta*, a renowned Priest, and Abbat of the Monastery *Hrege-beafde*, that is, <sup>b</sup> *Goat's Head*. The aforesaid Priests arriving in the Province with the Prince, they Preach'd the Word, and were willingly listned to; and many as well of the Nobility, as the common Sort, renouncing the Filth of Idolatry, were daily baptiz'd. Nor did King *Penda* obstruct the Preaching of the Word among his People, that is, the *Mercians*, if any were willing to hear it; but on the contrary, he hated and despis'd those whom he perceiv'd not to perform the Works of Faith, when they had receiv'd the Faith of CHRIST, saying, *They were contemptible and wretched, who did not obey their God, in whom they believ'd*. This was begun two Years before the Death of King *Penda*. But when he was slain, *Oswy*, the most Christian King, succeeding him in the Throne, *Diuma*, one of the aforesaid four Priests, was made Bishop of the *Midland Angles*, as also of the *Mercians*, being ordain'd by Bishop *Finan*; for the scarcity of Priests was the Occasion that

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<sup>a</sup> Walton.

<sup>b</sup> Gates-head opposite to Newcastle, as Southwark to London, there remains now no Footsteps of the Monastery of *Utta*.

that one Prelate was set over two Nations. He having in a short Time gain'd many People to our Lord, dy'd among the *Midland Angles*, in the Country call'd <sup>c</sup> *Feppingum*; and *Ceolla* of the *Scotish* Nation also succeeded him in the Bishoprick. He, not long after, leaving his Bishoprick, return'd to the Island of *Hii*, which among the *Scots* was the Chief and Head of many Monasteries. His Successor in the Bishoprick was *Trumhere*, a religious Man, and educated in Monastical Life of the *English* Nation, but ordain'd Bishop by the *Scots*; which hapned in the Days of King *Wulfhere*. Of whom we shall speak hereafter.

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<sup>c</sup> Reppington in Derbyshire.

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## C H A P. XXII.

*How the East-Saxons again receiv'd the Faith, which they had before cast off, under King Sigbercht, through the preaching of Cedda.*

AT that Time also the *East-Saxons*, at the Instance of King *Oswey*, again receiv'd the Faith, which they had formerly cast off, expelling *Mellitus* their Bishop. For *Sigbercht*, who reign'd next to *Sigbercht* surnam'd *the Little*, was then King of that Nation, and a Friend to King *Oswey*; who, when he often came to him  
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into the Province of the *Northumbrians*, was wont to endeavour to give him to understand, that those could not be Gods that had been made by the Hands of Men ; that a Stock or a Stone could not be proper Matter to form a God, the remains whereof were either burnt in the Fire, or fram'd into any Vessels for the use of Men, or else being contemptible were cast out, and being trampled on, or converted into Clay. That God was rather to be understood incomprehensible for his Majesty, invisible to human Eyes, Almighty, Eternal, who created Heaven and Earth, and Human Kind; who govern'd and was to judge the World in Righteousness ; whose everlasting Seat was to be believ'd in Heaven, and not in vile and fading Matter ; and that it ought in reason to be concluded, that all those who learnt and obey'd the Will of him by whom they were created, would receive from him eternal Rewards. King *Oswy* having often, in a friendly and brotherly manner, inculcated these and many more Speeches to the like effect ; at length, the Consent of his Friends forwarding the same, he believ'd, and consulting with those about him, and exhorting them, all agreeing to and approving of the Faith, he was baptiz'd with them by Bishop *Finan*, in the King's Country-House above spoken of, which is call'd, *At the Wall*, because it is close by the Wall with which the *Romans* formerly divided the Island of *Britain*, twelve Miles distant from the Eastern Sea. King *Sigbercht* being now become a Citizen of the eternal Kingdom, return'd to the Seat of his temporal Kingdom, requesting of *Oswy* that he would

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give him some Teachers, who might convert his Nation to the Faith of CHRIST, and baptize them. He sending into the Province of the *Midland Angles*, called to him the Man of God *Cedd*, and giving him another Priest for his Companion, sent them to preach to the Nation of the *East-Saxons*. Where when travelling to all Parts, they had gather'd a numerous Church to our Lord, it hapned at a certain Time, that the same *Cedd* return'd home, and came to the Church of *Lindisfarn* to confer with Bishop *Finan*; who finding how successful he had been in the Work of the Gospel, made him Bishop of the Church of the *East-Saxons*, calling to him two other Bishops to administer at the Ordination. *Cedd* having receiv'd the Episcopal Dignity, return'd to his Province, and pursuing the Work he had begun with more ample Authority, built Churches in several Places, ordaining Priests and Deacons, to assist him in the Work of the Faith and the Ministry of baptizing; especially in the City, which in the Language of the Saxons, is call'd <sup>a</sup> *Ythancestir*; as also in that which is nam'd <sup>b</sup> *Tillaburg*; the first of which  
Places

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<sup>a</sup> *Ythancestir*, and in King *Ælfred*, *Yppancearten*. on the River *Pant* in *Essex*; there are no Remains of the City now, for *Ralph Niger* long since has told us it had been before his Time swallow'd up in the River *Pant*, the River is now call'd *Froshwel*, and a Spring near it, to this Day *Pants-Well*, as for the Place where the City stood, it is suppos'd to be on the utmost Point of *Denbigh Hundred* in *Essex*, where now stands a Village call'd *St. Peters on the Wall*.

<sup>b</sup> Saxon Paraphrase, *Tillabush*, now *Tilbury* in *Essex*.

Places is on the Bank of the River *Pante*, the other on the Bank of *Thames*; where gathering a Flock of Servants of CHRIST, he taught them to observe the Discipline of regular Life, as far as those rude People were then capable. When the Institution of Heavenly Life for a considerable Time advanc'd there, to the Joy of the King and of all the People, it hapen'd that the King, at the Instigation of the Enemy of all good Men, was murder'd by his own Kindred. They were two Brothers who did this wicked Deed; and being ask'd, *What had mov'd them to it*, had nothing else to answer, *but that they had been incens'd against the King, and hated him, because he was too apt to spare his Enemies, and easily to forgive the Wrongs they had done him, upon their Intreaty.* Such was the Crime for which the King was kill'd, viz. that he observ'd the Evangelical Precepts with a devout Heart; in which innocent Death of his, however his true Offence was punish'd, according to the Prediction of the Man of God. For one of those Earls that murder'd him was unlawfully marry'd, which the Bishop not being able to obstruct or amend, he excommunicated him and commanded all that would give ear to him, not to enter within his House, nor to eat of his Meat. The King made slight of this Inhibition, and being invited by the Earl, went to an Entertainment at his House, and when he was going thence, the Bishop met him. The King beholding him, immediately dismounted from his Horse, trembling, and fell down at his Feet, begging Pardon for his Offence, for the Bishop, who was likewise a Horseback, had also alighted. Be-  
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ing much incens'd, he touch'd the King lying in that humble Posture, with the Rod he held in his Hand, and using his Pontifical Authority, spoke thus, *I say to you, for as much as you would not refrain from the House of that wicked and condemn'd Person, you shall die in that very House.* Yet it is to believ'd, that such a Death of a religious Man did not only blot out his Offence, but also added to his Merit; because it hapned on a pious Account, being the observing of the Commands of CHRIST. Sigbercht was succeeded in the Kingdom by Suidhelm; the Son of Sexbald, who was baptiz'd by the same Cedd, in the Province of the *East-Angles*, at the King's Country Seat, call'd *c Rendlesham*, that is, *Rendili Mansion*; and Ethilwald, King of that Nation of the *East-Angles*, Brother to Anna, King of the same People was his God-father.

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*c* In Suffolk, Bede tells it takes its Name from the Owner, of which the Royal Paraphraiser takes no Notice.





## C H A P. XXIII.

*The aforeſaid Biſhop Cedd, having a Place given him by King Ethilwald, conſecrated the ſame to our Lord with Prayer and Fasting, and of his Death.*

THE ſame Man of God, whilſt he perform'd the Function of a Biſhop among the *East-Saxons*, was alſo wont ſeveral Times to viſit his own, that is, the Country of the *Northumbrians*, to make Exhortations. *Ethilwald*, the Son of King *Oſwald*, who reign'd among the *Deiri*, finding him an holy wiſe and good Man, he deſir'd him to accept of ſome Poſſeſſion of Land to build a Monastery; to which the King himſelf might frequently reſort, to offer his Prayers to our Lord, and hear the Word, and be bury'd in it when he dy'd; for he faithfully believ'd that he ſhould receive much Benefit by the Prayers of thoſe; who were to ſerve God in that Place. The King had before with him a Brother of the ſame Biſhop, call'd *Celin*, a Man no leſs devoted to God, who, being a Prieſt, was wont to adminiſter to him the Word and the Sacraments of the Faith; by whoſe means he chiefly came to know and love the Biſhop. That Prelate therefore complying with the King's Deſires, choſe himſelf a Place to build a Monastery among the craggy and remote Mountains;

rains; which look'd more like the lurking Places for Robbers and Retreats for wild Beasts, than Habitations for Men; to the end, that pursuant to the Prophecy of *Isaias*, *In the Habitation of Dragons, where each lay, might be Grass with Reeds and Rushes*; that is, that the Fruits of good Works should spring up, where before Beasts were wont to dwell, or Men to live after a beastly manner. The Man of God desiring first to cleanse the Place for the Monastery from former Crimes, by Prayer and Fasting, that it might be acceptable to our Lord, and so to lay the Foundations; he requested of the King that he would give him leave to reside there all the approaching Time of *Lent*, to attend to Prayer. All which Days, excepting *Sundays*, observing the Fast till the Evening, according to Custom, he then took no other Sustainance but a very little Bread, and one Hen Egg, with a little Milk mix'd with Water. For this he said was the Custom of those of whom he had learnt the Rule of regular Discipline; first to consecrate to our Lord by Prayer and Fasting, the Places they had newly receiv'd for building a Monastery or a Church. When there were ten Days of *Lent* still remaining, there came a Messenger to call him to the King; and he, that the religious Work might not be intermitted, on Account of the King's Affairs, intreated his Priest *Cynebil*, who was also his own Brother, to compleat that which had been piously begun. *Cynebil* readily complying, when the Time of Fasting and Prayer was over, he there built the Monastery, which is now call'd a *Lestinghae*, and form'd it in religious

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\* Suppos'd to be near Whitby in Yorkshire.

ligious Customs, according to the manner of *Lindisfarn*, where they had been educated. *Cedd* for many Years having Charge of the Bishoprick in the aforesaid Province, and taking care of this Monastery, over which he had plac'd Superiors, it hapned that the coming to the same at a Time when there was a Mortality, fell there sick and dy'd. He was first buried without, but in Proceſs of Time, a Church was built of Stone in the Monastery, in the Honour of the Mother of God, and his Body interr'd in the same, on the Right Hand of the Altar. The Bishop left the Monastery to be govern'd after him by his Brother *Ceadda*, who was afterwards made Bishop, as shall be said in its Place. For the four Brothers we have mention'd, *viz.* *Cedd* and *Cinebil*, *Celin* and *Ceadda*, which is rare to be met with, were all renowned Priests of our Lord, and two of them, also arriv'd to be Bishops. When the Brethren, who were in his Monastery, in the Province of the *East Saxons*, heard that the Bishop was dead in the Province of the *Northumbrians*; about thirty Men of that Monastery came thither, being desirous either to live near the Body of their Father, if it should please God, or to be bury'd there when dead. They being lovingly receiv'd by their Brethren, and Fellow Soldiers in CHRIST, all of them dy'd there, snatch'd away by the aforesaid Pestilence, excepting one little Boy, known to have been deliver'd from Death by his Father's Prayers. For he living very long after, and applying himself to the reading of sacred Writ, was at length inform'd, that he had not been regenerated by the Water of Baptism, and be-  
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ing then wash'd in the Laver of Salvation, he was afterwards promoted to the Order of Priesthood; and prov'd very useful to many in the Church. Concerning whom, I do not question, but that he was deliver'd at the Point of Death, by the Intercession of his Spiritual Father, as has been said, to whose Body he came out of Love; that so he might himself avoid eternal Death, and by teaching, exhibit the Ministry of Life and Salvation to others of the Brethren.

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## CHAP. XXIV.

*How that King Penda being slain, the Province of the Mercians receiv'd the Faith of CHRIST, and Oswy gave Possessions and Territories to God, for building of Monasteries in acknowledgment for the Victory obtain'd.*

AT this Time King Oswy, being expos'd to the cruel and intolerable Irruptions of the often mention'd *Penda*, King of the *Mercians*, who had slain his Brother; at length, Necessity compelling him, he promis'd he would give him greater Gifts than can be imagin'd to purchase Peace; provided, that King would return home, and cease to destroy the Provin-



ces of his Kingdom. That perfidious King refusing to grant his Request, having resolv'd to extirpate all his Nation, from the highest to the lowest, he had recourse to the Protection of the Divine Goodness, for his Deliverance from barbarous Impiety, and binding himself by Vow, said, *If the Pagan will not accept of our Gifts, let us offer them to him that will, the Lord our God.* He then vow'd, that if he should come off victorious, he would give up his Daughter to be dedicated to our Lord in Holy Virginitie, and bestow the Possessions of twelve Farms to build Monasteries; and so he gave Battle with a very small Army. In short, it is reported, that the Pagans had three Times the Number of Forces; for they had thirty Legions, led on by most noted Commanders. King *Oswy* and his Son *Alchfrid*, having a very small Army as has been said, but confiding in the Conduct of CHRIST, met them; for his other Son *Ecgfrid*, was then kept an Hostage at the Court of Queen *Cinvefe* in the Province of the *Mercians*. King *Oswald's* Son *Ethilwald*, who ought to have assisted them, was on the Enemy's side, and led them on to fight against his Country and Uncle; tho' during the Time of the Battle, he withdrew out of it, and waited the Event in a Place of Safety. The Engagement beginning, thirty Pagan Commanders of the King's, who came to his Assistance, were put to flight, and almost all of them slain; among whom *Edilhere*, Brother to *Anna*, King of the *East-Angles*, and King after him, being the Occasion of the War, was kill'd, with the Destruction of his Auxiliaries. And the Battle  
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being fought near the River <sup>a</sup> *Vinved*, which then with the great Rains, had not only fill'd its Channel, but overflow'd its Banks, many more were drowned in the Flight, than destroy'd by the Sword. Then King *Oswy*, pursuant to the Vow he had made to our Lord, returning Thanks to God for the Victory obtain'd, gave his Daughter *Eanfled*, who was scarce a Year old, to be consecrated to him in perpetual Virginity; delivering also twelve small Possessions of Lands, wherein the Application to Earthly Warfare ceasing, there should be a perpetual Place and Subsistence for Monks to follow the Heavenly Warfare, and with diligent Devotion pray for the Peace of his Nation. Of those Possessions he gave six in the Province of the *Deiri*, and the other six in that of the *Bernicians*. Each of the said Possessions was of ten Families, that is, an hundred and twenty in all. The aforesaid Daughter of King *Oswi*, so dedicated to God, was put into the Monastery, call'd <sup>b</sup> *Heruteu*, that is, *the Island of the Stag*, where at that Time the Abbess *Hilda* presided; who, two Years after, having acquir'd a Possession of ten Families, at the Place call'd

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<sup>a</sup> Saxon *Winþæð* the River Arc, or Broad-Are in Yorkshire. The Place where this Battle was fought is call'd Winwidfield *Winþidfelda*, which Mr. Cambden supposes from the Battle, but it is plain that the River gave the Name.

<sup>b</sup> *Heortā*, now Hartlepool, upon the Sea side, in the Bishoprick of Durham. Huntington calls it *Cervi Insula*, and says that *Heiua*, a religious Woman built the Monastery.

*Streaneſſalh* <sup>c</sup>, built a Monastery there, in which the aforeſaid King's Daughter, was firſt a Learner, and afterwards taught a regular Life; till, being ſixty Years of Age, the Bleſſed Virgin departed to the Nuptials and Embraces of her Heavenly Bridegroom. In that ſame Monastery, ſhe and her Father *Oſwy*, and her Mother's Father *Edwin*, and many other noble Perſons are bury'd in the Church of the Holy Apoſtle *Peter*. King *Oſwy* concluded the aforeſaid War in the Country of <sup>d</sup> *Loidis*, in the 13<sup>th</sup> Year of his Reign, on the 13<sup>th</sup> Day of the *Kalends* of *December*, to the great Benefit of both Nations; for he both deliver'd his own People from the hoſtile Depredations of the Pagans, and having cut off the wicked King's Head, converted that of the *Mercians* and the adjacent Provinces to the Grace of the Chriſtian Faith. *Diurma* was made the firſt Biſhop in the Province of the *Mercians*; as alſo of the *Lindisfarns* and the *Midland Angles*, as has been ſaid above; and he dy'd and was bury'd among the *Midland Angles*. The ſecond was *Cellah*, who quitting the Episcopſal Function whiſt living, return'd into *Scotland*, both of them being of the *Scotiſh* Nation. The third was *Trumhere*, of the *Engliſh* Nation; but inſtructed and

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<sup>c</sup> In K. *Ælfred*, *ſtreoneſſalh*, in the Saxon Chron. *ſtreoneſſheale*, ſo call'd from *ſtreonð*, *litus* & *neal* *Angulus*, a Corner or Noſe of a Shore, according to the ingenious Mr. Somner. Mr. Cambden thinks it ſignifies a Bay of Safety, and Janius ſays that *halh* ſignifies an eminent Building, whence comes our Hall. It is now *Whitby* in *Yorkſhire*.

<sup>d</sup> *Leeds*,



and ordain'd by the *Scots*; being Abbat in the Monastery that is call'd *Ingethington*, and is the Place where King *Oswin* was kill'd, as has been said above; for Queen *Eanfled* his Kinswoman, in Satisfaction for his unjust Death, begg'd of King *Oswy*, that he would there give to the aforesaid Servant of God a Place to build a Monastery, because he also was Kinsman to the slaughter'd King; in which Monastery continual Prayers should be offer'd up for the eternal Health of both Kings, that is, of him that had been slain, and of him that caus'd it to be done. The same King *Oswy* govern'd the Nation of the *Mercians*, as also the People of the other Southern Provinces, three Years after he had slain King *Penda*; and he likewise subdu'd the greater Part of the Nation of the *Picts*, to the Dominion of the *English*; at which Time he gave to the aforesaid *Peada*, Son to King *Penda*, who was his Kinsman, the Kingdom of the Southern *Mercians*, consisting, as is reported of 5000 Families, divided by the River *Trent* from the Northern *Mercians*, whose Land contains 7000 Families; but that *Peada* was the next Spring very wickedly kill'd, by the Treachery, as is said, of his Wife, in the very Time of the Feast of *Easter*. Three Years after the killing of King *Penda*, *Immin*, and *Eaba*, and *Eadbert*, Commanders of the *Mercian* Nation, rebell'd against King *Oswy*, setting up for their King *Wulfhere*, Son to the said *Penda*, a Youth, whom they had kept conceal'd; and expelling the Officers of the foreign King, at once recover'd their Liberty and Lands; and being thus free with their King, they rejoyc'd to serve CHRIST the true King, for the ever-



lasting Kingdom in Heaven. That King govern'd the Nation of the *Mercians* seventeen Years, and had for his first Bishop *Trumhere*, above spoken of; the second *Jaruman*; the third *Ceadda*; the fourth *Winifrid*. All these succeeding each other regularly under King *Wulfhere*, perform'd the Function of Bishops of the *Mercian* Nation.

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## CHAP. XXV.

*The Controversy started about the due Time of keeping Easter, with those that came out of Scotland.*

**I**N the mean Time, Bishop *Aidan* being departed this Life, *Finan* sent and ordain'd by the *Scots*, had succeeded him in the Bishoprick, and built a Church in the Isle of *Lindisfarn*, becoming the Episcopal See; the which nevertheless, after the manner of the *Scots*, he made not of Stone, but of hew'd Oak, and cover'd it with Reeds; and the same was afterwards dedicated in Honour of St. *Peter* the Apostle, by the Reverend Archbishop *Theodorus*. *Eadberht*, also Bishop of that Place, taking off the Thatch, cover'd it with Plates of Lead, that is, the Roof and the very Walls. At this Time a great and frequent <sup>a</sup> Controversy happened

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<sup>a</sup> Of this famous Controversy at *Whitby*, concerning the Observation of Easter, and Ecclesiastical Tonſure, no mention is made in the Paraphraſe of King *Ælfred*, in which both Chapters are omitted, neither do the *Saxon Annals* mention it, which has occaſion'd ſeveral to think there was no ſuch Meeting, and Bishop *Nicholſon* pretends to prove there was not. But the Credit of Ecclē is beyond them all.

ned about the Observation of *Easter*, those that came from *Kent* or *France*, affirming, that the *Scots* kept *Easter-Sunday* contrary to the Custom of the universal Church. Among them was a most zealous Defender of the true *Easter*, whose Name was *Roman*, a *Scot* by Nation, but instructed in the Rule of Ecclesiastical Truth, either in *France* or *Italy*, who disputing with *Finan*, convinc'd many, or at least mov'd them to make a more strict Enquiry after the Truth; but he could not prevail upon *Finan*, but on the contrary made him the more inveterate by Reproof, and a profess'd Opposer of the Truth, as being of a hot Temper. *James*, formerly the Deacon of the venerable Archbishop *Paulinus*, as has been said above, kept the True and Catholick *Easter*, with all those that he could reduce to the more correct Way. Queen *Eanfleda* and her Followers observ'd the same, pursuant to what she had seen practis'd in *Kent*, having with her a *Kentish* Priest that kept the Catholick Observation, whose Name was *Romanus*. Thus it is reported to have hapned in those Times that *Easter* was twice kept in one Year; and that when the King having ended the Time of Fasting, kept his *Easter*, the Queen and her Followers still fasting, celebrated *Palm-Sunday*. This Difference about the Observation of *Easter*, whilst *Aidan* liv'd, was patiently tolerated by all Men; as being sensible, that tho' he could nor keep *Easter* contrary to the Custom of those who had sent him, yet he industriously labour'd to practice all Works of Faith, Piety and Love, according to the Custom us'd by all Holy Men; for which Reason he was deservedly belov'd  
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by all, even those who differ'd in Opinion concerning *Easter*, and was held in Veneration not only by indifferent Persons, but even by the Bishops, *Honorius* of *Canterbury*, and *Felix* of the *East Angles*. But *Finan*, who succeeded him, dying, when *Colman*, who was also sent out of *Scotland*, came to be Bishop, a greater Controversy arose about the Observation of *Easter*, as also about the Rules of Ecclesiastical Life. Whereupon this Dispute touch'd the Thoughts and Hearts of many, as fearing, lest having receiv'd the Name of Christians, they might happen to run, or to have run in vain. This same also reach'd the Ears of the Princes, viz. of King *Oswy* and his Son *Alchfrid*; for *Oswy* having been instructed and baptiz'd by the *Scots*, and being very perfectly skill'd in their Language, thought nothing better than what they taught. But *Alchfrid* having been instructed in Christianity by *Wilfrid*, a most learned Man, who had first gone to *Rome* to learn the Ecclesiastical Doctrine, and spent much Time at *Lions* with *Dalsin*, Archbishop of *France*, from whom also he had receiv'd the Ecclesiastical Tonsure, rightly thought this Man's Doctrine ought to be prefer'd before all the Traditions of the *Scots*. For this Reason he had also given him a Monastery of forty Families at the Place call'd *Hrypum*; the which Place, not long before, he had given those that follow'd the *Scots* for a Monastery; but for as much as they afterwards, being left to their Choice, would rather quit the Place, than alter their Opinion, he gave it to him, whose Life and Doctrine were worthy of the Place. *Agillrecht*, Bishop of the



*West Saxons*, abovemention'd, a Friend to King *Alchfrid*, and to Abbat *Wilfrid*, was at that Time come into the Province of the *Northumbrians*, and made some Stay among them; and at the Request of *Alchfrid*, he made *Wilfrid* a Priest in his Monastery, and had in his Company a Priest, whose Name was *Agatho*. The Controversy being there started, concerning *Easter*, or *Tonsure*, or other Ecclesiastical Affairs, it was agreed, that a Synod should be held in the Monastery that is call'd *Streanesbach*, signifying the *Bay of Lighthouse*, where then the Abbess *Hilda*, a Woman devoted to God, presided; and there this Controversy decided. Both the Kings, Father and Son, came thither, the Bishops *Colman*, with his *Scottish* Clerks, and *Agilbercht*, with the Priests *Agatho* and *Wilfrid*, and *James*, and *Romanus* were on their side; the Abbess *Hilda*, and her Followers for the *Scots*, as was also the venerable Bishop *Cedd*, long before ordain'd by the *Scots*, as has been said above, and he was in that Council the most careful Interpreter for both Parties. King *Oswoy* having first discours'd, that it behov'd them who serv'd one God, to observe the same Rule of Life; and as they all expected the same Kingdom in Heaven, not to differ in the Celebration of the Divine Mysteries; but rather to enquire which was the truest Tradition, that the same might be follow'd by all; commanded his Bishop *Colman* first to declare what the Custom was, which he observ'd, and whence it deriv'd its Original. Then *Colman* said, *The Easter I keep, I receiv'd from my Elders, who sent me Bishop hither; the which all our Forefathers, Men beloved of God,*

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are known to have kept after the same manner; and that the same may not seem to any contemptible or worthy to be rejected, it is the same which St. John the Evangelist, the Disciple beloved of our Lord, with all the Churches over which he presided, is read to have observ'd. He having said thus much, and more to the like effect, the King commanded Agilberht to show whence his Custom of keeping Easter was deriv'd, or on what Authority grounded. Agilberht answer'd, I desire that my Disciple the Priest Wilfrid may speak in my stead; because we both concur with the other Followers of the Ecclesiastical Tradition, that are here present, and he can better explain our Opinion in the English Language, than I can by an Interpreter. Then Wilfrid being order'd by the King to speak, deliver'd himself thus. The Easter we observe, we saw celebrated by all at Rome, where the Blessed Apostles, Peter and Paul liv'd, taught and suffer'd, and were bury'd; this we beheld perform'd by all in Italy and in France, which we travell'd through, either to learn or pray. This we have found to be practis'd in Africk, Asia, and Egypt, Greece, and all the World, wheresoever the Church of CHRIST is spread abroad, through several Nations and Tongues, at one and the same Time; excepting only these and their Accomplices in Obstinacy, I mean the Picts and the Britons, who foolishly in these two remotest Islands of the World, and not the whole of them neither oppose all the rest of the Universe. When he had so said, Colman answer'd, It is strange that you will call our Labours foolish, wherein we follow the Example of so great an Apostle, who was thought worthy to lay his Head on our Lord's Bosom, when all the World knows  
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him to have liv'd most wisely. Wilfrid reply'd, Far be it from us to charge John with Folly, whereas he literally observ'd the Precepts of the Jewish Law, the Church still judaizing in many Points, and the Apostles not being able at once to cast off all the Observation of the Law, which had been instituted by God, as it is necessary that all who come to the Faith should forsake the Idols which were invented by Devils; that they might not give Scandal to the Jews that were among the Gentils, For this Reason it was that Paul circumcis'd Timothy, that he offer'd Sacrifice in the Temple, that he shor'd his Head with Aquila and Priscilla at Corinth; for no other Advantage than to avoid giving Scandal to the Jews. Hence it was that James said, to the same Paul, You see Brother how many Thousands of the Jews have believ'd, and they are all zealous for the Law. And yet, at this Time, the Gospel spreading throughout the World, it is needless, nay it is not lawful for the Faithful either to be circumcis'd, or to offer up to God Sacrifices of Flesh. So John, pursuant to the Custom of the Law, began the Celebration of the Feast of Easter, on the fourteenth Day of the first Month, in the Evening, not regarding whether the same hapned on a Saturday, or any other Day. But when Peter preach'd at Rome, being mindful that our Lord arose from the Dead on the first Day after the Sabbath, and gave the World the Hopes of Resurrection, did understand that Easter ought to be observ'd, so as always to stay till the rising of the Moon on the 14<sup>th</sup> Day of the first Moon, in the Evening, according to the Custom and Precepts of the Law, even as John did. And when that came, if the Lord's Day, then call'd the first Day after the Sabbath, was the next Day, he began that

*that very Evening to keep Easter, as all we do at this Day. But if the Lord's Day did not fall the next Morning after the 14<sup>th</sup> Moon, but on the 16<sup>th</sup>, or the 17<sup>th</sup>, or any other Moon till the 21<sup>st</sup>, he waited for that, and on the Saturday before in the Evening, began the Holy Solemnity of Easter. Thus it came to pass, that Easter-Sunday was only kept from the 15<sup>th</sup> Moon to the 21<sup>st</sup>. Nor does this Evangelical and Apostolical Tradition abolish the Law, but rather fulfil it, the Command being to keep the Passover from the 14<sup>th</sup> Moon of the first Month in the Evening to the 21<sup>st</sup> Moon of the same Month in the Evening ; the which Observation, all the Successors of St. John in Asia; after his Death, and all the Church throughout the World have since follow'd ; and that this is the true Easter, and the only one to be kept by the Faithful, was not newly decreed by the Council of Nice, but confirm'd ; as the Church History informs us. Thus it appears, that you, Colman, neither follow the Example of John, as you imagine, nor that of Peter, whose Tradition you knowingly contradict ; and that you neither agree with the Law nor the Gospel in the keeping of your Easter. For John, keeping the Paschal Time according to the Decree of the Mosaic Law, had no regard to the first Day after the Sabbath, which you do not practice, who celebrate Easter only on the first Day after the Sabbath. Peter kept Easter-Sunday between the 15<sup>th</sup> and the 21<sup>st</sup> Moon, which you do not, who keep Easter-Sunday from the 14<sup>th</sup> to the 20<sup>th</sup> Moon ; so that you often begin Easter on the 13<sup>th</sup> Moon in the Evening, whereof neither the Law made any mention, nor did the Author and Giver of the Gospel our Lord on that Day, but on the 14<sup>th</sup> either eat the old Passover in the Evening,*



or deliver the Sacraments of the New Testament to be celebrated by the Church, in Memory of his Passion. Besides you utterly exclude the 21<sup>st</sup> Moon, which the Law recommended to be principally observ'd, from the Celebration of your Easter. Thus, as I said before, you agree neither with John nor Peter, nor with the Law, or the Gospel in the Celebration of the greatest Festival. To this Columb again rejoind'd, Did Anatolius, an Holy Man, and much commended in the aforesaid Church History, judge contrary to the Law and the Gospel, when he writ, that Easter was to be celebrated from the 14<sup>th</sup> to the 20<sup>th</sup>? Is it to be believ'd that our most Reverend Father Columb and his Successors, Men belov'd by God, who kept Easter after the same manner, thought or acted contrary to the Divine Writings? Whereas there were many among them, whose Sanctity is testify'd by heavenly Signs and the working of Miracles, whose Life, Customs and Discipline I never cease to follow, as not questioning their being Saints in Heaven. It is evident, said Wilfrid, that Anatolius was a most Holy and most Learn'd, and a most commendable Man; but what have you to do with him since you do not observe his Decrees? For he following the Rule of Truth in his Easter, appointed a Revolution of nineteen Years, the which either you are ignorant of, or if you knew it to be kept by the whole Church of CHRIST, yet you despise it. He so computed the 14<sup>th</sup> Moon in the Easter of our Lord, that he on the same Day, according to the Custom of the Egyptians, confess'd it to be the 15<sup>th</sup> Moon in the Evening; so in like manner he assign'd the 20<sup>th</sup> to Easter-Sunday, as believing that to be the 21<sup>st</sup> Moon, when the same Day was decid'd. The which Rule of Distinction it appears



*you are ignorant of, in that you sometimes keep Easter before the full of the Moon, that is, on the 13<sup>th</sup> Day. Concerning your Father Columb and his Followers, whose Sanctity you say you imitate, and observe his Rules and Precepts, which have been confirm'd by Signs from Heaven, I can answer, that when many on the Day of Judgment shall say to our Lord, That in his Name they prophesy'd, and cast out Devils, and wrought many Wonders, our Lord will reply, That he never knew them. But far be it from me, that I say so of your Fathers, because it is much more just to believe what is good, than what is evil of Persons unknown. Wherefore I do not deny those to have been God's Servants, and belov'd by him, who with a rustick Simplicity, but pious Intention lov'd God. Nor do I think that such keeping of Easter was very prejudicial to them, as long as none came to show them the Decrees of a more perfect Institute; and yet I do believe that they, if any Catholick Calculator had then come to them, would have as readily follow'd his Admonitions, as they are known to have kept those Commandments, of God, which they knew and had learn'd. But as for you and your Companions, you certainly sin, if having heard the Decrees of the Apostolical See, nay of the universal Church, and the same confirm'd by Holy Writ, you refuse to follow them, for tho' your Fathers were holy, do you think that their small Number of a Corner of the remotest Island is to be preferr'd before the universal Church of CHRIST, throughout the World? And if that your Columb, nay, and ours, if he were CHRIST's, was holy and powerful in Miracles, yet could he be preferr'd before the most blessed Prince of the Apostles? To whom our Lord said, Thou art Pe-*

ter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it, and to thee I will give the Keys of the kingdom of Heaven. *Wilfrid* having spoke thus, the King said, *Is it true, Colman, that these Words were spoken to Peter by our Lord?* He answer'd, *It is true, O King.* Then says he, *Can you show any such Power given to your Columba?* *Colman* answer'd, *None.* Then added the King, *Do you both agree, that these Words were principally directed to Peter, and that the Keys of Heaven were given to him by our Lord?* They both answer'd, *We do.* Then the King concluded, *And I also say unto you, that he is the Doorkeeper, whom I will not contradict, but will, as far as I know and am able, in all Things obey his Decrees, lest when I come to the Gates of the Kingdom of Heaven, there should be none to open them, he being my Adversary who is prov'd to have the Keys.* The King having so said, all there present, both great and small, gave their Assent, and renouncing the more imperfect Institution, resolv'd to conform to that which they found to be better.

## C H A P. XXVI.

*That Colman being worsted return'd home, and Tuda succeeded him in the Bishoprick, and what the state of the Church was under those Teachers.*

THE Disputation being ended, and the Company broke up, *Agilbercht* return'd home. *Colman* perceiving his Doctrin was rejected, and his Sect despis'd, taking also such as would follow him, that is, such as would not comply with the Catholick *Easter* and Tonsure, for there was likewise much Controversy about that, went back into *Scotland*, to consult with his People, what was to be done in the case. *Cedd* forsaking the Practices of the *Scots*, return'd to his Bishoprick, having submitted to the Observation of the Catholick *Easter*. This Disputation hapned in the Year of our Lord's Incarnation 664, which was the 22<sup>d</sup> Year of the Reign of King *Osby*, but the 30<sup>th</sup> of the Episcopacy of the *Scots* in the Province of the *English*; for *Aidan* was Bishop seventeen Years, *Finan* ten, and *Colman* three. *Colman* returning into his own Country, the Servant of God *Tuda*, was made Bishop of the *Northumbrians* in his Place, having been instructed and ordain'd Bishop among the Southern *Scots*, and according to the Custom of that Province, having the Ecclesiastical Tonsure of his Crown, and observing the Catholick Time of *Easter*;  
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a good and religious Man, but govern'd his Church a very short Time; for he came out of *Scotland* whilst *Colman* was yet Bishop, and diligently, both by Word and Example, taught all Persons those Things that appertain to the Faith and Truth. But *Eata*, who was Abbat of the Monastery that is call'd <sup>a</sup> *Mailros*, a most reverend and meek Man, was appointed Abbat over the Brethren that thought fit to stay in the Church of *Lindisfarn*, when the *Scots* went away; which, they say, *Colman* being upon his departure, requested and obtain'd of King *Oswy*, for as much as *Eata* was one of *Aidan*'s twelve Lads of the *English* Nation, whom he receiv'd when first made Bishop there, to be instructed in CHRIST; for the King much lov'd that Bishop *Colman*, on account of his singular Discretion. This is the same *Eata*, who not long after was made Bishop of the same Church of *Lindisfarn*. *Colman* returning home, took along with him some Part of the Bones of the most Reverend Father *Aidan*; and left Part of them in the Church where he had presided, ordering them to be interr'd in the Sacristy. The Place he govern'd, shows how parcimonious he and his Predecessors were, for there very few Houses besides the Church were found at their Departure; that is, only so many, as without which Civil Conversation could not subsist; they had no Mony, but Cattle; for if they receiv'd any Mony from rich Persons, they immediately gave it to the Poor; there being no need to gather Mony, or provide Houses

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<sup>a</sup> A Monastery near Jidburgh in Teisidale, it is now one of the Scottish Presbyteries in that County.

for the Entertainment of the great Men of the World; they never resorting to the Church, but only to pray and hear the Word of God. The King himself, when Opportunity offer'd, came only with five or six Servants, and having perform'd his Devotions in the Church, departed. But, if they hapned to take a Repast there, being satisfy'd with only the plain and daily Food of the Brethren, they requir'd no more; for the whole Care of those Teachers then was to serve God, not the World, to feed the Soul, and not the Belly. For this Reason the religious Habit was at that Time in great Veneration; so that wheresoever any Clergyman or Monk hapned to come, he was joyfully receiv'd by all Persons, as God's Servant; and if they chanc'd to meet him upon the Way, they ran to him, and bowing, were glad either to be sign'd with his Hand, or bless'd with his Mouth. They also gave great Attention to their Words of Exhortation; and on *Sundays* they flock'd eagerly to the Church, or the Monasteries, not to feed their Bodies, but to hear the Word of God; and if any Priest hapned to come into a Village, the Inhabitants flocking together, were diligent to ask the Word of Life of him; for the Priests and Clergymen went not into the Villages on any other account, but to preach, baptize, visit the Sick; and, in few Words, to take care of Souls, and they were so free from all worldly Avarice, that none receiv'd Lands and Possessions for building of Monasteries, unless they were compell'd to it by the worldly Powers; the which Custom was in all Points, for some Time after observ'd

in the Churches of the *Northumbrians*. But enough has been said of these Things.

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C H A P. XXVII.

*That Egbercht, an Holy Man, of the English Nation, led a Monastical Life in Ireland.*

THE same Year of our Lord's Incarnation 664, there hapned an Eclipse of the Sun, on the third Day of *May*, about ten of the Clock in the Morning : Which same Year a sudden Pestilential Infection having first depopulated the Southern Coasts of *Britain*, afterwards falling also into the Province of the *Northumbrians*, and having long cruelly rag'd far and near, destroy'd a great Multitude of Men. By which Plague the aforesaid Priest of our Lord, *Tuda*, was snatch'd out of this World, and honourably bury'd in the Monastery call'd <sup>a</sup> *Pegnaletb*. This Pestilence did no less Harm in the Island of *Ireland*. Many of the Nobility, and of the lower Rank of the *English* Nation, were there at that Time, who in the Days of the Bishops *Finan* and *Colman*, forsaking their Native Island, retir'd thither, either

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<sup>a</sup> *Pegnalaech* in King *Ælfred*, *Peg̃naleah*, in the *Saxon Chron. Vagele*. Thought by Dr. Smith to be *Finchale*, two Miles from *Durham*.



for the sake of Divine Studies; or of a more continent Life; and some of them presently addicted themselves sincerely to a Monastical Life; others chose rather to apply themselves to study, going about from one Master's Cell to another's. The Scots most willingly receiving them all, took care to supply them with their daily Sustainance, as also to furnish them with Books to read, and their Teaching, *gratis*. Among these were *Edilbun* and *Ecgbert*, two Youths of great Capacity, of the *English* Nobility. The former of which was Brother to *E-hilwin*, a Man no less belov'd by God, who also afterwards went over into *Ireland* to study, and having been well instructed, return'd into his own Country, and being made Bishop in the Province of *Lindsey*, long govern'd the Church most worthily. These two being in the Monastery, which in the Language of the Scots is call'd <sup>b</sup> *Rathmelfigi*, and all their Companions, either snatch'd away by the Mortality, or dispers'd into other Places, fell both desperately sick of the same Distemper, and were grievously afflicted. Of these *Ecgbert* (as I was inform'd by a Priest venerable for his Age, and of great Veracity, who declar'd he had hear'd these Things from his own Mouth,) concluding that he was to die, went out of his Chamber, where the Sick lay, in the Morning, and sitting all alone in a convenient Place, began seriously to reflect upon his past Actions, and being full of Compunction at the Remembrance of his Sins, bedew'd his Face with Tears, and from the Bottom of his Heart, pray'd

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<sup>b</sup> Melifont in Ireland,

pray'd to God, that he might not die yet, before he could either make amends for his past Offences, committed either in his Infancy, or in his younger Years, or might farther exercise himself in good Works. He also made a Vow that he would, for the sake of God live in a strange Place, so as never to return into the Island where he was born, that is, *Britain*; that, besides the Canonical Times of singing Psalms, unless obstructed by Corporal Infirmitie, he would say the whole Psalter daily to the Praise of God; and that he would every Week fast one whole Day and a Night. Returning home, after his Tears, Prayers and Vows, he found his Companion asleep, and going to Bed himself began to compose himself to rest. When he had lain quiet awhile, his Comrade awaking, look'd on him, and said, *Alas ! Brother Ecgbercht, what have you done ? I was in hopes that we should have enter'd together into Life Everlasting ; but know, that what you pray'd for is granted.* For he had learnt in a Vision what the other had requested, and that his Prayer was granted. In short, *Edilbun* dy'd the next Night; but *Ecgbercht*, shaking off his Distemper, recover'd, and living a long Time after, and gracing the Priestly Function he had receiv'd with worthy Behaviour, he, after much Increase of Virtue, according to his Desire, lastly, that is, in the Year of our Lord's Incarnation 729, being himself ninety Years of Age, departed to the Heavenly Kingdom. He led his Life in great Perfection of Humility, Meekness, Continence, Simplicity and Justice. Thus he was very beneficial, both to his own Nation, and to those of the Scots and *Picts* among

whom he liv'd a Stranger, by his Example of Life, his Industry in teaching, his Authority in reprov'g, and his Piety in giving away much of what he receiv'd from the Bounty of the Rich. He also added to his Vow, abovemention'd, that always, during the *Lent*, he would eat but one Meal a Day, allowing himself nothing but Bread and thin Milk, and even that by Measure. That Milk, new the Day before, he kept in a Vessel, and the next Day scimming off the Cream, drank the rest, as has been said, with a little Bread. The which Sort of Abstinence he likewise always observ'd forty Days before the Nativity of our Lord, and as many after the Solemnity of *Pentecost*, that is, of the *Quinquagesima*.

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### CHAP. XXVIII.

*How Tuda being dead, Wilfrid was ordain'd Bishop of the Northumbrians in France, and Ceadd in the Province of the West-Saxons.*

**I**N the mean Time, King *Alchfrid* sent the Priest *Wilfrid* to the King of *France*, to cause him to be consecrated Bishop over himself and his People. That Prince sent him to be ordain'd to *Agilbert*, who, as was said above, having departed *Britain*, was made Bishop of the City of *Paris*; and by him *Wilfrid*



*frid* was very honourably consecrated, several Bishops meeting together for that Purpose in the King's Country House, call'd <sup>a</sup> *Compiegne*. He making some stay in the Parts beyond the Sea, after his Consecration, *Oswy* following the Example of the King his Son, sent an Holy Man, modest of Behaviour, well instructed in the Study of Scripture, and diligently praising those Things which he had learnt in Holy Writ ought to be perform'd, to be ordain'd Bishop of the Church of *York*. This was a Priest call'd *Ceadd*, Brother to the most Reverend Prelate *Ceadd*, of whom mention has been often made, and Abbat of the Monastery of *Lestingaen*. With him the King also sent his Priest *Eadhedun*, who was afterwards, in the Reign of *Ecgfrid*, made Bishop of the Church of *Hrypum*. They arriving in *Kent*, found that Archbishop *Desdedit* was departed this Life, and no other Prelate as yet appointed in his Place; whereupon they proceeded to the Province of the *West Saxons*, where *Wine* was Bishop, and by him the Person above-mention'd was consecrated Bishop; two Bishops of the *British* Nation, who kept *Easter-Sunday* according to the Canonical Manner, from the 14<sup>th</sup> to the 20<sup>th</sup> Day of the Moon, as has been said, being taken in to assist at the Ordination; for at that Time there was no other Bishop in all *Britain* canonically ordain'd, beside that *Wine*. *Ceadd* being thus consecrated

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<sup>a</sup> In Compendio in France, where was held a Synod under King Pepin: and where afterward Charles the Bald, founded a Monastery to the Honour of the Blessed Virgin, now call'd *St. Cornelius*.

ted Bishop, began immediately to devote himself to the Ecclesiastical Truth and Chastity; to apply himself to Humility, Continence and Study; to travel about, not on Horseback, but after the manner of the Apostles, a foot, to preach the Gospel in Towns, the open Country, Cottages, Villages and Castles; for he was one of the Disciples of *Aidan*, and endeavour'd to instruct his People, by the same Actions and Behaviour, according to his and his Brother *Cedd*'s Example. *Wilfrid* also made a Bishop, coming into *Britain*, in like manner by his Doctrine brought into the *English* Church many Rules of Catholick Observance. Whence it follow'd, that the Catholick Institution daily increasing, all the *Scots* that dwelt in *England*, either conform'd with these, or return'd into their own Country.

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## CHAP. XXIX.

*How the Priest Wighard was sent from Britain to Rome, to be consecrated Archbishop, of whose Death there the Letters of the Apostolical Pope soon gave an Account.*

AT this Time the most noble *English* Kings *Oswy*, of the Province of the *Northumbrians*, and *Ecgbert* of *Kent*, having consulted together about the State of the *English* Church, for *Oswy*, tho' educated by the *Scots*, perfectly under-

understood, that the *Roman* was the Catholick and Apostolick Church, with the Choice and Consent of the Holy Church of the *English* Nation, accepted of a good Man, and fit Priest to be made a Bishop, call'd *Wighard*, of Bishop *Deusdedit's* Clergy, and sent him to *Rome* to be ordain'd Bishop, to the end, that he, having receiv'd the Degree of an Archbishop, might ordain Catholick Prelates for the Churches of the *English* Nation throughout all *Britain*. But *Wighard* arriving at *Rome*, was snatch'd away by Death, before he could be consecrated Bishop, and the following Letters were sent back into *Britain* to King *Oswy*.

To the most excellent Lord, our Son, *Oswy*, King of the Saxons, *Vitalian*, Bishop, Servant of the Servants of God. We have receiv'd your Excellency's desirable Letters ; by reading whereof we understood your most pious Devotion, and the most fervent Love you have for the Blessed Life ; and that, the Hand of God protecting, you have been converted to the true and Apostolical Faith, hoping, that as you reign in your Nation, so you will hereafter reign in CHRIST. Blessed be the Nation therefore, that has been found worthy to have such a most wise King and Worshipper of God ; for as much as he is not himself alone a Worshipper of God, but also studies Day and Night the Conversation of all his Subjects to the Catholick and Apostolical Faith, for the Redemption of his own Soul. Who will not rejoice at the hearing of such pleasant Things ? Who will not be delighted at such good Works ? Because your Nation has believ'd in CHRIST the Almighty God, according to the Words of the Divine Prophets, as it is  
written



*written in* Isaiah, In that Day there shall be a Root of Jesse; which shall stand for an Ensign of the People, to him shall the Gentils seek. *And again,* Listen, O Isles unto me, and hearken ye People from far. *And a little after,* It is a light thing that thou shouldst be my Servant to raise up the Tribes of Jacob, and to restore the preserv'd of Israel. I will also give thee for a light to the Gentils, that thou mayst be my Salvation unto the ends of the Earth. *And again,* Kings shall see and arise, Princes also shall worship. *And presently after,* I have given thee for a Covenant of the People, to establish the Earth, and possess the desolate Heritages. That thou mayst say to the Prisoners; go forth; to them that are in Darkness, show yourselves. *And again,* I the Lord have call'd thee in Righteousness, and will hold thine Hand, and will keep thee, and give thee for a Covenant of the People, for a Light of the Gentils; To open the blind Eyes, to bring out the Prisoner from the Prison, and them that sit in Darkness from the Prison-House. *Behold, most Excellent Son, how plain it is, not only of you, but also of all the Nations of the Prophets, that they shall believe in CHRIST, the Creator of all things. Wherefore it behoves your Highness, as being a Member of CHRIST, in all things continually to follow the pious Rule of the Prince of the Apostles, either in celebrating Easter, or in all Things deliver'd by the blessed Apostles, Peter and Paul, who, as the two Heavenly Lights illuminate all the World, so their Doctrine daily enlightens the Hearts of Believers.*

And

And after some Lines, wherein he speaks of celebrating one *Easter* throughout all the World, he adds,

*We have not been able now to find, considering the length of the Journey, a Man docible, and a Prelate accomplish'd in all Respects, according to the Tenor of your Letters. But as soon as such a proper Person shall be found, we will send him well instructed to your Country, that he may, viva voce, and through the Divine Oracles, with the Assistance of God, root out all the Enemy's Tares throughout your Island. We have receiv'd the Presents sent by your Highness to the Blessed Prince of the Apostles, for an eternal Memorial, and return you Thanks, and always pray for your Safety with the Clergy of CHRIST. But he that brought these Presents is snatch'd out of this World, and bury'd at the Church of the Apostles, for whom we have been much concern'd, because he dy'd here. However we have order'd the Benefits of the Holy Martyrs, that is, Relicks of the Blessed Apostles Peter and Paul, and of the Holy Martyrs, Laurence, John and Paul, and Gregory, and Pancrace, to be deliver'd to the Bearers of these our Letters, all to be by them deliver'd to you. And to your Consort also, our Spiritual Daughter, we have by the aforesaid Bearers sent a Cross, with a Gold Key to it, and some of the most Holy Chains of the Apostles, Peter and Paul; whose pious Endeavours being known, all the See Apostolick, as much rejoices with us, as her pious Works shine and blossom before God. We therefore desire your Highness will hasten, as we wish, to dedicate all your Island to CHRIST our God; for you certainly have for your Protector, the Redeemer of Mankind,*

kind, our Lord JESUS CHRIST, who will prosper you in all things, that you may bring together a new People of CHRIST; establishing there the Catholick and Apostolick Faith. For it is written, Seek first the Kingdom of God and his Righteousness, and all these things shall be added to you. In short, seek and you shall obtain, and all your Islands shall be made subject to you, as we wish. Saluting your Excellency with Fatherly Affection, we always pray to the Divine Goodness, that it will vouchsafe to assist you and yours in all good Works, that you may reign with CHRIST in the World to come. The Heavenly Grace preserve your Excellency in Safety.

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### C H A P. XXX.

*How the East-Saxons at the Time of a Mortality returning to Idolatry, were immediately brought back from their Error, by means of the Bishop Jaruman.*

AT the same Time the Kings Sighere and Sebbi, tho' subject to Wulfhere, King of the Mercians, govern'd the Province of the East Saxons, after Suithelm, of whom we have spoken above. That Province labouring under the Calamity of the aforesaid Mortality, Sighere, with that Part of the People that was under his Dominion, forsaking the Mysteries of the Christian Faith, turn'd Apostate. For the King himself, and many of the Commons and great Men, being fond of this Life, and not seeking  
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after another, or rather believing there was no other, began to restore the Temples that had been abandon'd, and to adore Idols, as if they might by that means have been protected against the Mortality. But *Sebbi*, his Companion and Coheir in the Kingdom, with his People very devoutly preserv'd the Faith he had embrac'd, and, as we shall show hereafter, ended his faithful Life with much Felicity. King *Wulfhere* understanding, that the Faith of the Province was partly profan'd, sent Bishop *Jaruman*, who was Successor to *Trumhere*, to correct that Error, and restore the Province to the Faith of Truth. He proceeding with much Discretion, (as I was inform'd by a Priest who bore him Company in that Journey, and had been his Fellow-Labourer in the Word,) for he was a religious and good Man, travelling all the Country far and near, reduc'd both the aforesaid King and People to the Way of Righteousness, so that either forsaking or destroying the Temples and Altars they had erected, they open'd the Churches, and rejoic'd in the Confession of the Name of CHRIST, which they had oppos'd; becoming more desirous to die in him with the Faith of the Resurrection, than to live in the Filth of Perfidiousness among their Idols. These Things being perform'd, those Priests and Teachers return'd home with Joy.

*The End of the Third Book.*



T H E  
Ecclesiastical History  
O F T H E  
*English Nation.*

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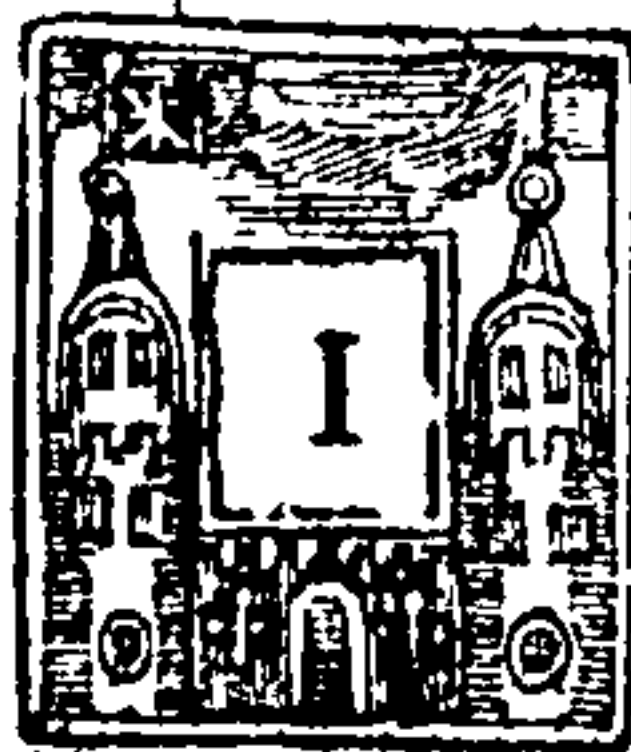
B O O K IV.

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C H A P. I.

*How Deusdedit, Archbishop of Canterbury, dying, Wighard was sent to Rome to succeed him in that Dignity; but he dying there, Theodore, was ordain'd Archbishop, and sent into Britain with the Abbat Adrian.*

*Ann. 664.*



IN the abovemention'd Year of the  
aforesaid Eclipse, which was pre-  
sently follow'd by the Pestilence,  
in which also Bishop Colman,  
being overcome by the unani-  
mous Consent of the Catholicks,  
return'd home, *Deusdedit*, the sixth Bishop of  
the Church of *Canterbury*, dy'd, the Day before  
the

the *Ides* of *July*. *Erconbert* also, King of *Kent*, departed this Life the same Month and Day; leaving his Kingdom to his Son *Ecgberht*, which he held nine Years. Then the See being vacant some considerable Time, the Priest *Wighard*, a Man most knowing in Ecclesiastical Discipline, of the *English* Race, was sent to *Rome* by the said King *Ecgberht*, and *Oswy* King of the *Northumbrians*, as was briefly mention'd in the foregoing Book, they requesting that he might be ordain'd Bishop of the Church of *England*; sending at the same Time Presents to the Apostolical Pope, and many Vessels of Gold and Silver. He arriving at *Rome*, in which Apostolical See *Vitalian* presided at that Time, and having made known to the aforesaid Apostolical Pope the Occasion of his Journey, was not long after snatch'd away, with almost all his Companions that went with him, by a Pestilence hapning at that Time. But the Apostolical Pope having consulted about that Affair, made diligent Enquiry whom he might send Archbishop of the *English* Churches. There was then in the *Niridan* Monastery, which is not far from the City of *Naples* in *Campania*, an Abbat call'd *Adrian*, by Nation an *African*, well vers'd in Holy Writ, knowing in Monastical and Ecclesiastical Discipline, and excellently skill'd both in the *Greek* and *Latin* Tongues. The Pope sending for him, commanded him to accept of the Bishoprick, and repair into *Britain*; who answering that he was unworthy of so great a Dignity, said he could name another, whose Learning and Age were fitter for the Episcopal Function. And having propos'd to the Pope a certain Monk,

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belonging to a Neighbouring Monastery of Virgins, whose Name was *Andrew*, he was by all that knew him judg'd worthy of a Bishoprick; but the Weight of his corporal Infirmitie, obstructed his being advanc'd to the Episcopal Degree. Then again *Adrian* was press'd to accept of the Bishoprick; who thereupon desir'd some Respite, to see whether he could in that Time find another fit to be ordain'd Bishop. There was at that Time in *Rome*, a Monk, call'd *Theodore*, well known to *Adrian*, born at *Tharsus* in *Cilicia*, a Man well instructed in Worldly and Divine Literature, as also in *Greek* and *Latin*; of known Probity of Life, and venerable for Age, being 66 Years old. *Adrian* offering him to the Pope to be ordain'd Bishop, prevail'd; but upon these Conditions, that he should conduct him into *Britain*, because he had already travell'd through *France* twice upon several Occasions, and was therefore better acquainted with the Way of travelling, and had proper Men enough of his own; as also that being his Fellow Labourer in Doctrine, he should take special Care that *Theodore* should not introduce any thing contrary to the true Faith, according to the Custom of the *Greeks*, into the Church where he presided. *Adrian* being ordain'd Subdeacon, waited four Months for his Hair to grow, that it might be shorn to a Crown; for he had before the Tonsure of *St. Paul*, the Apostle, after the manner of the Eastern People. Being ordain'd by Pope *Vitalian*, in the Year of the Incarnation of our Lord 668, on *Sunday*, the 7<sup>th</sup> Day of the *Kalends* of *April*, and on the 6<sup>th</sup> of the *Kalends* of *June* was sent with *A-*  
*drian*

*Adrian* into *Britain*, They proceeding by Sea to *Marseilles*, and thence by Land to *Arles*, and having there deliver'd to *John*, Archbishop of that City, the Pope *Vitalian's* Letters of Recommendation, were by him detain'd till such Time as *Ebrin*, the King's *Maire* of the Palace, sent them a Pass to go where they pleas'd. Having receiv'd the same, *Theodore* repair'd to *Agilbert*, Bishop of *Paris*, of whom we have spoken above, and was by him kindly receiv'd and long entertain'd. But *Adrian* went first to *Emmesonon*, and then to *Faron*, Bishops of *Meaux*, and liv'd with them a considerable Time; for the hard Winter had oblig'd them to lie still wheresoever they could. King *Ecgbert* being certainly inform'd by Messengers, that the Bishop they had ask'd of the *Roman* Prelate, was in the Kingdom of *France*; he presently sent thither his President *Redfrid* to conduct him; who being arriv'd there, with *Ebrin's* leave took and convey'd him to the Port of a *Quentavic*; where being indispos'd, he made some stay, and as soon as he began to recover, sail'd over into *Britain*. But *Ebrin* detain'd *Adrian*, suspecting that he went on some Message from the Emperor to the Kings of *Britain*, to the Prejudice of the Kingdom, he then had the main Charge of; however, when he found him really to have no such Commission, he discharg'd and permitted him to follow *Theodore*; who, as soon as he came, gave him the Monastery of *St. Peter*, the Apostle, where the Archbishops of *Canterbury* are usually

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<sup>a</sup> In the Province of Picardy in France, so call'd then from the River Quenta, now St. Jessie sur mer.

ally bury'd, as I have said before ; for at his Departure the Apostolical Lord had order'd, that he should in his Diocese provide for, and give him a Place, where he might live conveniently with his Followers.

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## CHAP. II.

*How Theodore visiting all Places, the Churches of the English began to be instructed in Holy Literature, together with the Catholick Truth ; and how Putta was made Bishop of the Church of Rochester in the Room of Damianus.*

**T**HEODORE arriv'd at his Church the second Year after his Consecration, on the 6<sup>th</sup> Day of the *Kalends* of *June*, being *Sunday*, and held the same 21 Years, 3 Months, and 26 Days, presently after visiting all the Island, wheresoever the Nations of the *Angles* inhabited, for he was most willingly entertain'd and heard by all Persons, he every where, being attended and assisted by *Adrian*, taught the right Rule of Life, and the Canonical Custom of celebrating *Easter*. This was the first Archbishop to whom all the Church of the *English* submitted itself. And for as much as both of them were, as has been said before, very knowing, as well in sacred, as in secular Literature, having gather'd a Croud of Disciples, there daily flow'd from them Rivers of saving Knowledge,



ledge, for watering of their Hearts ; so that together with the Books of Holy Writ, they also deliver'd to their Hearers the Arts of Ecclesiastical Poetry, Astronomy and Arithmetick. A Testimony hercof is, that there are still living at this Day some of their Scholars, who are as well vers'd in the *Greek* and *Latin* Tongues, as in their own in which they were born. Nor were there ever happier Times since the *English* came into *Britain*, whilst their Kings being more brave and Christian, they were a Terror to all barbarous Nations, and the Minds of all Men were bent upon the newly heard of Joys of the Heavenly Kingdom ; and all that desir'd to be instruct'd in sacred Reading, had Masters at hand to teach them. From that Time also they began in all the Churches of the *English* to learn the Church Song, which till then had been only known in *Kent*. And excepting *James* abovemention'd, the first singing Master in the Churches of the *Northumbrians* was *Eddi*, surnam'd *Stephen*, invited from *Kent* by the most Reverend *Wilfrid*, who was the first of the Bishops of the *English* Nation, that learnt to deliver to the Churches of the *English*, the Catholick Manner of living. *Theodore* visiting all Parts, ordain'd Bishops in proper Places, and with their Assistance corrected such things as he found faulty. Among the rest, when he upbraided Bishop *Ceadd*, that he had not been duly<sup>a</sup> consecrated, he with

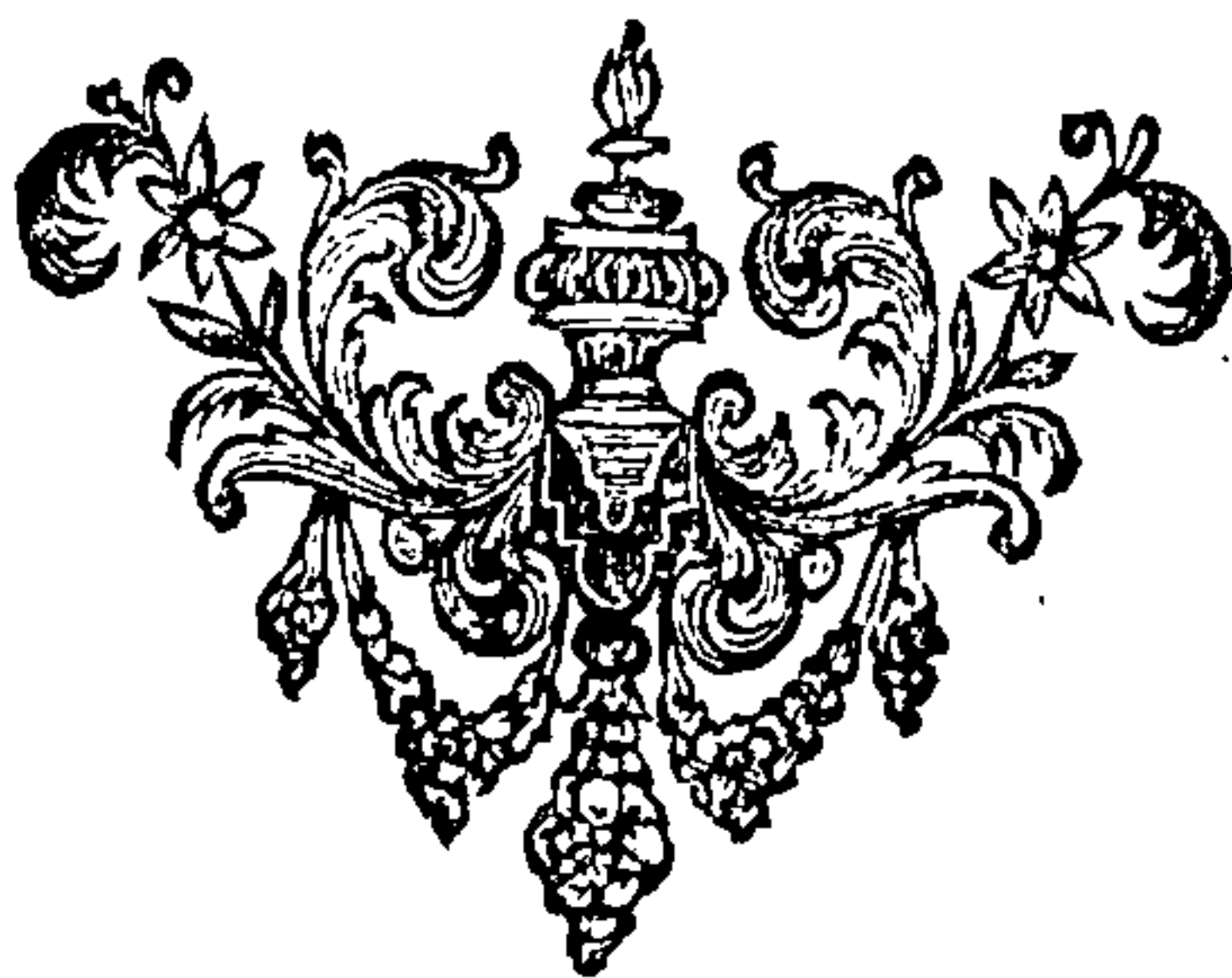
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<sup>a</sup> *The Errors urg'd by Theodore in Ceadda's Consecration, were these two, the first that he was ordain'd to a See, then supply'd by Wilfrid ; the second, the Bishops assisting at his Ordination were such as celebrated Easter according to the Irish Church.*

great Humility answer'd, *If you know I have not duly receiv'd Episcopal Ordination, I willingly resign the Function; as having never thought myself worthy of it, but, tho' unworthy, in Obedience submitted to undertake it.* He hearing his humble Answer, said, *That he should not resign the Bishoprick, but he himself compleated his Ordination after the Catholick manner.* At the same Time when *Deusdedit* being dead, a Bishop for the Church of *Canterbury* was sought, ordain'd and sent, *Wilfrid* was also sent out of *Britain* into *France* to be ordain'd; and because he return'd before *Theodore*, he ordain'd Priests and Deacons in *Kent*, till such Time as the Archbishop should come to his See. He being arriv'd in the City of *Rocheſter*, where the See had been long vacant by the Death of *Damianus*, ordain'd a Person better instructed in the Ecclesiastical Discipline, and more addicted to Simplicity of Life, than active in worldly Affairs, whose Name was *Putta*; and he was extraordinary skillful in Church-Musick.



CHAP. III.

*How Ceadd, above spoken of, was made Bishop of the Province of the Mercians, and of his Life, Death and Burial.*

AT that Time King *Wulfhere* govern'd the Province of the *Mercians*, who, upon the Death of *Faruman*, desiring of *Theodore* to supply him and his People with a Bishop; he would not ordain a new one for them, but requested of King *Oswy*, that *Ceadd* might be their Bishop. He then liv'd retir'd at his Monastery, which is at *Laestingen*, *Wilfrid* serving the Bishoprick of the Church of *York*, and of all the *Northumbrians*, and likewise the *Picts*, as far as the Dominions of King *Oswy* extended. And in regard, that it was the Custom of that most Reverend Prelate, to go about the Work of the Gospel to several Places, rather a foot than a Horseback, *Theodore* commanded him to ride, whensoever he had a long Journey to undertake, and he being very unwilling for the sake of the pious Labour, he himself, with his Hand lifted him on the Horse; because he found he was an Holy Man, and therefore oblig'd him to ride whithersoever there was need. *Ceadd* having receiv'd the Bishoprick of the *Mercians* and the *Lindisfars*, took care to administer the same with great Perfection of Life, according to the Example

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of the Ancients. King *Wulfhere* also gave him Land of fifty Families, to build a Monastery, at the Place call'd *Etbearwe*, that is, at the Wood in the Province of *Lindsey*, wherein the Footsteps of the regular Life instituted by him continue to this Day. He had his Episcopal See in the Place call'd <sup>a</sup> *Licitfeld*, in which he also dy'd, and was bury'd, and where the See of the succeeding Bishops of that Province still continues. He had built himself an Habitation not far remov'd from the Church, wherein he was wont to pray and read with a few, that is, seven or eight of the Brethren, as often as he had any spare Time from the Labour and Ministry of the Word. When he had most gloriously govern'd the Church in that Province two Years and an half, the Divine Providence so ordaining, there came on that Time, of which *Ecclesiastes* says, *That there is a Time to cast Stones, and a Time to gather them*; for there hapned a Mortality sent from Heaven, which, by means of the Death of the Flesh, translated the Stones of the Church from rheir Earthly Places to the Heavenly Building. And when after many of the Church of that most Reverend Prelate had been taken

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<sup>a</sup> In King *Ælfred* *Liciƿelð*, in the Saxon Chron. *Liceƿelð*, thought by some to be so call'd from a Field of Carcases, there being a great Slaughter of Christians under Dioclesian, and the City bears for its Arms an Escutcheon Landſcape with Martyrs. But others take it to be deriv'd from the Saxon *Leccian*, from the *Watrineis* of the Place, it is now call'd *Litchfield*, where long after *Boac's* Death, viz. in the Year 1148. *Egger de Clinton*, the Bishop thereof founded a stately Church in Honour of the Blessed Virgin, and *St. Ceadda* or *Chad*.

out of the Flesh, his Hour also drew near, wherein he was to pass out of this World to our Lord; it hapned one Day that he was in the aforesaid Dwelling, with only one Brother, call'd *Owini*, his other Companion being upon some reasonable Occasion, return'd to the Church, That *Owini* was a Monk of great Merit, having left the World out of pure Intention of obtaining the Heavenly Reward; worthy in all respects to have the Secrets of our Lord reveal'd to him, and worthy to have Credit given by his Hearers to what he related, for he came with Queen *Etheldryde* from the Province of the *East-Angles*, and was her prime Minister and Governour of her Family. He, as the Fervour of his Faith encreas'd, resolving to renounce the World, did not go about it sloathfully, but so fully forsook the Things of this World, that quitting all he had, being clad in a plain Garment, and carrying an Axe and Hatchet in his Hand, he came to the Monastery of that most Reverend Prelate, call'd *Lestingaen*; denoting, that he did not go to the Monastery to live idle, as some do, but to labour, which he also made out by Practice; for as he was less capable of meditating of the Holy Scriptures, he the more earnestly apply'd himself to the Labour of his Hands. In short, whilst the Bishop, respected by the Brethren, as became him, attended to reading in the aforesaid House, he was without, doing such Things as were necessary. He being one Day so employ'd abroad, when his Companions were gone to the Church, as I had begun to relate, and the Bishop alone attended to Reading, or prayer in the Oratory  
of

of that Place, on a sudden, as he afterwards said, heard the Voices of Persons most sweetly singing and rejoicing, which descended from Heaven down to the Earth. The which Voice he said he first heard as coming from the South East, and that afterwards it drew near him, till it came to the Roof of the Oratory, where the Bishop was, and entering therein, fill'd the same and all about it. He listening attentively to what he heard, after about half an Hour perceiv'd the same Song of Joy to ascend from the Roof of the said Oratory, and to return to Heaven the same Way it came with unexpressible Sweetness. When he had stood some Time astonish'd, and seriously revolving in his Mind what that might be, the Bishop open'd the Window of the Oratory, and making a Noise with his Hand, as he was wont oft to do, order'd him to come in to him. He accordingly went hastily in, to whom the Bishop said, *Make haste to the Church, and cause the seven Brothers to come hither, and do you come with them.* They being come, he first admonish'd them to preserve the Virtue of Peace among themselves, and towards all others; and indefatigably to practice the Rules of regular Discipline, which they had either been taught by him, or seen him observe, or found in the Words or Actions of the former Fathers. Then he added, *That the Day of his Death was at hand, For, said he, that amiable Guest, who was wont to visit our Brethren, has vouchsaf'd also to come to me this Day, and to call me out of this World. Therefore returning to the Church, speak to the Brethren, that they in their Prayers recommend my Passage to our Lord, and that they be*

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careful to provide for their own, the Hour where-  
of is uncertain, by *Watching, Prayer and good Works*. He having spoken thus much and more,  
and they, having receiv'd his Blessing, and go-  
ing away very sorrowful, he return'd alone,  
who had heard the Heavenly Song, and pro-  
strating himself on the Ground, said, *I beseech*  
*you, Father, may I be permitted to ask a Questi-*  
*on? Ask what you will,* answer'd the Bishop.  
Then he added, *I intreat you, what Song of Joy*  
*was that, which I heard, coming upon this Orato-*  
*ry, and after some Time returning to Heaven.* The  
Bishop answer'd, *If you heard the singing, and*  
*know the coming of the Heavenly Company, I com-*  
*mand you, in the Name of our Lord, that you do*  
*not tell the same to any before my Death.* But  
they were really *Angelical Spirits*, who came to call  
me to the Heavenly Rewards, which I always lov'd  
and desir'd, and they promis'd they would return  
seven Days hence, and take me away with them.  
Which was accordingly fulfill'd as had been  
said to him; for being then presently seiz'd  
with a languishing Distemper, and the same  
daily increasing, on the seventh Day, as had  
been promis'd to him, when he had prepar'd  
for Death by receiving the Body and Blood of  
our Lord, his Soul being deliver'd from the  
Prison of the Body, the Angels, as may justly  
be believ'd, attending him, he<sup>b</sup> departed to the  
Heavenly Joys. No wonder that he joyfully be-

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<sup>b</sup> Of the Life and Miracles of this St. Ceadda or Chad,  
Pits, says Dainel, Bishop of Winchester, (mention'd by Bede)  
wrote a Book; but I suppose he had no other ground for saying so,  
then his communicating some Particulars of him to Eccl.

beheld the Day of his Death, or rather the Day of our Lord, which he had always carefully expected till it came; for notwithstanding his many Merits of Continence, Humility, Teaching, Prayer, voluntary Poverty, and other Virtues, he was so full of the Fear of God, so mindful of his last End in all his Actions, that, as I was inform'd by one of the Brothers that instructed me in Divinity, and who had been bred in his Monastery, and under his Direction, whose Name was *Trumhere*, if it hapned, when he was reading, or doing any other Thing, that there blew a strong Gust of Wind, he immediately call'd upon God for Mercy, and begg'd it might be extended to all Mankind. If the Wind still grew stronger, clos'd his Book, and prostrating himself on the Ground, pray'd more earnestly. But if it prov'd a more violent Storm of Wind or Rain, or else that the Earth and Air were infested with Thunder and Lightning, then repairing to the Church, he entirely addicted himself to Prayers and repeating of *Psalms*, till the Weather became calm. Being ask'd by his Followers, why he did so, he answer'd, *Have not you read? The Lord also thundered in the Heavens, and the Highest gave his Voice. Yea, he sent out his Arrows and scatter'd them; and he shot out Lightnings, and discomfited*

*Psalm. 13. them. For the Lord moves the Air, raises the*  
*13, 14. Winds, darts Lightning, thunders from Heaven,*  
*to excite the Inhabitants of the Earth to fear him;*  
*to put them in mind of the future Judgment; to*  
*dispel their Pride, and vanquish their Boldness, by*  
*bringing into their Thoughts that dreadful Time,*  
*when the Heavens and the Earth being in a Flame,*  
*be*

he will come in the Clouds, with great Power and Majesty, to judge the Quick and the Dead. Wherefore, said he, it behoves us to answer his Heavenly Admonition with due Fear and Love; that, as often as moving the Air, he lifts his Hand, as it were to strike, but does not yet let it fall, we may immediately implore his Mercy; and searching the Recesses of our Hearts, and cleansing the Filth of our Vices, we may carefully behave ourselves so as never to be struck. To the Revelation and Account of the aforesaid Brother, concerning the Death of this Prelate, is also agreeable the Discourse of the most Reverend Father Ecgberht, above spoken of, who long led a Monastical Life with the same Ceadd then a Youth, and himself of the like Age in Ireland, praying, observing Continency, and meditating on the Holy Scripture. But he afterwards returning into his own Country, the other continu'd in a strange Country for our Lord, till the end of his Life. A long Time after, Hygbald, a most Holy and Continent Man, who was an Abbat in the Province of Lindsey, coming out of Britain to visit him, and they as became Holy Men discoursing of the Life of the former Fathers, and rejoicing to imitate the same, mention was made of the most Reverend Prelate Ceadd, and Ecgberht said, I know a Man in this Island, still continuing in the Flesh, who, when that Prelate pass'd out of this World, saw the Soul of his Brether Ceddi with a Company of Angels descending from Heaven, and having taken his Soul along with them, return'd thither again. The which whether, he said of himself, or some other, we do not certainly know; but the same being said by so great a Man, there can be no doubt of



of the Truth thereof. *Ceadd* dy'd on the 6<sup>th</sup> Day of the *Nones* of *March*; and was first bury'd by St. *Mary's* Church, but afterwards, when the Church of the most Holy Prince of the Apostles *Peter*, was built, his Bones were translated into it. In both which Places, as a Testimony of his Virtue, frequent miraculous Cures are wont to be wrought. Lastly, of late, a certain distracted Person, wandring about every where, arriv'd there in the Evening, unknown or unregarded by the Keepers of the Place, and having rested there all the Night, went out in his perfect Senses the next Morning, all Persons admiring and rejoicing, thus showing the Cure that had been perform'd on him through the Goodness of God. The Place of the Sepulchre, is a wooden Monument, made like a little House, cover'd, having an Hole in the Wall, through which those that go thither for Devotion, usually put in their Hand, and take out some of the Dust, the which being put into Water, and given to sick Cattle or Men to drink, being presently eas'd of their Infirmary, they are restor'd to Health. In his Place *Theodore* ordain'd *Winfrid*, a good and modest Man, to preside, as his Predecessors had done over the Bishopricks of the Provinces of the *Mercians*, the *Midland Angles*, and the *Lindisfarns*; over all which *Wulfhere*, who was still living, reign'd. *Winfrid* was one of the Clergy of the Prelate he had succeeded, and had for a considerable Time perform'd the Function of Deaconship under him.

# CHAP. IV.

*How Bishop Colman departing Britain, built two Monasteries in Scotland; the one for the Scots, the other for the English he had taken along with him.*

IN the mean Time, Colman, the Scottish Bishop, departing Britain, took along with him all the Scots he had assembled in the Isle of Lindisfarn, and also about thirty of the English Nation, all of them instructed in the Monastical Life; and leaving some Brothers in his Church, repair'd first to the Isle of Hii, whence he had been sent to preach the Word of God to the English Nation. Afterwards he retir'd to a certain small Island, which being on the West side is far remote from Ireland, and call'd in the Language of the Scots, *Inhis<sup>a</sup> bofinde*, the Island of the *White Heafer*. Arriving there, he built a Monastery, and plac'd in it the Monks he had brought of both Nations; who not agreeing among themselves, by reason that the Scots, in the Summer Season, when the Harvest was to be brought in, leaving the Monastery, wander'd about through Places well known to them; but return'd again the next Winter, and would have what the English had provided to be in common. Colman sought to

<sup>a</sup> So call'd to this Day.

put an end to this Dissention, and travelling about far and near found a Place in the Island of *Ireland* fit to build a Monastery, which in the Language of the *Scots*, is call'd <sup>b</sup> *Mageo*, and bought a small Part of it of the Earl to whom it belong'd, to build his Monastery thereon; upon Condition, that the Monks residing there, should pray to our Lord for him that found the Place. Then building a Monastery, with the Assistance of the Earl and all the Neighbours, he plac'd the *English* there, leaving the *Scots* in the aforesaid Island. The which Monastery is to this Day possess'd by *English* Inhabitants; being the same that grown up from a small Beginning to be very large, is generally call'd *Mageo*; and all Things being long since brought under better Method, it contains a notable Flock of Monks, who being gather'd there from the Province of the *English*, live by the Labour of their Hands, after the Example of the venerable Fathers under a Rule and a Canonical Abbat, in much Continency and Sincerity.

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<sup>a</sup> King Ælfred, *Maigeo*. Now call'd *Maio*, a Bishoprick annex'd to the Archbishoprick of Tuam.





## C H A P. V.

*Of the Death of the Kings Oswy and Ecgerht, and of the Synod held at the Place call'd Heorutford, in which Archbishop Theodore presided.*

**I**N the Year of the Incarnation of our Lord, *Ann. 670*  
 670, being the second Year after *Theodore*  
 arriv'd in *England*, *Oswy*, King of the *Northum-*  
*brians*, fell sick and<sup>a</sup> dy'd, in the 58<sup>th</sup> Year of  
 his Age. He at that Time bore so great Af-  
 fection to the *Roman* and Apostolical Instituti-  
 on, that had he recover'd of his Sicknefs, he  
 had design'd to go to *Rome*, and there to end  
 his Days at the Holy Places, having intreated  
 Bishop *Wilfrid* to conduct him in that Journey,  
 promising a very considerable Donation in Mo-  
 ney. He dy'd on the 14<sup>th</sup> of the *Kalends* of  
*March*, leaving his Son *Ecgerht* his Successor,  
 in the Kingdom. In the third Year of his  
 Reign, *Theodore* assembled a Synod of Bishops,  
 and many other Teachers of the Church, who  
 lov'd and were acquainted with the Canonical  
 Statutes of the Fathers. They being met  
 together, he began, as became a Prelate, to  
 enjoin the Observation of such Things, as were  
 agreeable to the Unity of the Peace of the  
 U Church.

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<sup>a</sup> King *Oswy* dy'd the 15th Day of February and was  
 buried in St. Peter's Church at *Streamshall*, or *Whitby*.

Church. The Purport of which Synodical Proceedings is as follows.

“ In the Name of our Lord God and Savi-  
 “ our JESUS CHRIST, our same Lord JESUS  
 “ CHRIST reigning for ever, and governing  
 “ his Church, it was thought meet that we  
 “ should assemble, according to the Custom of  
 “ the venerable Canons, to treat about the ne-  
 “ cessary Affairs of the Church. We met on  
 “ the 24<sup>th</sup> Day of *September*, the first Indicti-  
 “ on, at the Place call’d <sup>b</sup> *Heorutford*, (the  
 “ *Saxon* has it *Heortford*, other MSS. *Hertford*  
 “ and *Hereford*.) I *Theodore*, tho’ unworthy,  
 “ appointed Bishop of the See of *Canterbury*,  
 “ by the Apostolical See, and our Fellow Priest,  
 “ and most Reverend Brother *Bisi*, Bishop of  
 “ the *East-Angles*; where also was present by  
 “ his Proxies, our Brother and Fellow Priest,  
 “ *Wilfrid*, Bishop of the Nation of the *Nor-*  
 “ *thumbrians*, as also our Brothers and Fellow  
 “ Priests, *Putta*, Bishop of the *Kentish* Castle,  
 “ call’d *Rofecesier*; (in the *Saxon* it is writ the  
 “ *Burghe*, call’d *Hrofesceastre*, and is the City  
 “ of *Rocheſter*;) *Letherius*, Bishop of the *West-*  
 “ *Saxons*, *Wyafred*, Bishop of the Province of  
 “ the *Mercians*. And when being met together,  
 “ we were all ſate down in Order, I ſaid, I  
 “ beſeech you, moſt dear Brothers, for the Love  
 “ and Fear of our Redeemer, that we may all treat  
 “ in common <sup>c</sup> our Faith; to the end that what-  
 “ ſoever ſhall be decreed and defin’d by the Holy  
 “ and approved Fathers may be inviolably obſerv’d  
 “ by

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<sup>a</sup> King Ethelred, Leoptegomſ, in the *Saxon Chron.*  
<sup>b</sup> *Heorutford*, or *Heortford*,  
<sup>c</sup> *in common*, or *in concord*.

“ *by all.* This and much more I spoke tending  
 “ to the preserving of the Charity and Unity  
 “ of the Church; and when I had ended my  
 “ Discourse, I ask’d every one of them in Or-  
 “ der, *Whether they consented to observe the Things*  
 “ *that had been* <sup>c</sup> *formerly canonically decreed by*  
 “ *the Fathers.* To which all our Fellow Priests  
 “ answering, said, *It highly pleases us all*  
 “ *most willingly to observe with a chearful Mind,*  
 “ *whatsoever the Canons of the Holy Fathers have*  
 “ *defin’d.* I presently produc’d to them  
 “ the said Book of Canons, and publickly  
 “ show’d them, ten Chapters in the same,  
 “ which I had mark’d in several Places, because  
 “ I knew them to be most necessary for us,  
 “ and intreated that they might be most par-  
 “ ticularly receiv’d by them all.

“ The first Chapter, That we all in common  
 “ keep the Holy Day of *Easter*, on the *Sunday*  
 “ after the fourteenth Moon of the first Month.  
 “ The second, That no Bishop intrude into  
 “ the Diocese of another, but be satisfy’d with  
 “ the Government of the People committed to  
 “ him. The third, That it shall not be lawful  
 “ for any Bishop to molest Monasteries dedi-  
 “ cated to God, nor to take any thing forcibly  
 “ from them. The fourth, That Monks do not  
 “ remove from one Place to another. that is,  
 “ from Monastery to Monastery, unless by the  
 “ Consent of their own Abbat; but that they  
 “ continue under that Obedience which they  
 “ promis’d at the Time of their Conversion.  
 “ The fifth, That no Clergyman forsaking his  
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<sup>c</sup> According to the Book of Canons at the Council of  
 Chalcedon, Dr. Smith,



“ own Bishop, wander about, or be any where  
 “ entertain’d without Letters of Recommen-  
 “ dation from his own Prelate. But if once  
 “ receiv’d, and he will not return when invi-  
 “ ted, both the Receiver, and the Person re-  
 “ ceiv’d, be under Excommunication. The  
 “ sixth, That travelling Bishops and Cler-  
 “ gymen be content with the Hospitality that  
 “ is afforded them; and that it be not lawful  
 “ for them to exercise any Priestly Function,  
 “ without leave of the Bishop, in whose Dio-  
 “ cese they are. The seventh, That a Synod be  
 “ assembled twice a Year; but in regard, that  
 “ several Causes obstruct the same, it was ap-  
 “ prov’d by all in general, that we meet on the  
 “ *Kalends of August* once a Year, at the Place  
 “ call’d <sup>d</sup> *Clofeshooh*. The eighth, That no Bi-  
 “ shop, through Ambition, prefer himself be-  
 fore

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<sup>d</sup> In King Ælfred’s *Paraphrase*, *Clofer-hooh*, in the  
*Saxon Chron.* *Cloucyhou and Clofeyhoo*. Writers  
 are divided about fixing this Synod, some placing it upon a  
 long Tract of Land between the Thames and Medway, call’d  
 Hoo, where is a Town upon a Chalk Hill, call’d Cliff at Ho;  
 Of this Opinion are the two great Antiquaries, Spelman and  
 Talbot, to which Lambard likewise gives in, tho’ with Cau-  
 tion; ’tis likely there had been no further Enquiry, but the  
 Kings of Mercia being at all the Synods call’d, makes it  
 very probable that *Clovesho* was in Mercia, and not in Kent,  
 which Mr. Somner since has with great shew of Reason plac’d  
 at Abbingdon in Berkshire, and the Limits of the Mercia-  
 ns, and this he confirms by the Book of Abbingdon, where-  
 in that Place is anciently written *Shovelham*, which by  
 Fault of Transcription is probably a Corruption of *Clovesham*,  
 (to which Leland seems to allude in calling it *Seukelham*.)  
 This being in the heart of the Nation, Bishop Gibson observes  
 was properest for a general Resort in Church-Affairs, as well  
 as in others; for the *Abbingdon-Book* says, *Hic Sedes Re-*  
 gia,

“fore another; but that they all observe the  
 “Time and Order of their Consecration. The  
 “ninth Chapter was treated of in common,  
 “That more Bishops should be made, as the  
 “Number of the Faithful increas’d; but this  
 “Matter for the present was pass’d over. The  
 “The tenth for Marriages, That none be al-  
 “low’d any but lawful Wedlock, none commit  
 “Incest; no Man quit his true Wife, unless,  
 “as the Gospel teaches, *on account of Fornica-*  
 “*tion.* And if any Man shall put away his  
 “own Wife, lawfully join’d to him in Matri-  
 “mony, if he will rightly be a Christian, that  
 “he take no other, but continue so, or be re-  
 “concil’d to his own Wife.

“These Chapters being thus treated of and  
 “defin’d by all, to the end, that for the future,  
 “no Scandal of Contention come from  
 “any of us, or that Things be wrong publish’d,  
 “it was thought fit that every one of us should  
 “by subscribing his Hand, confirm all the Par-  
 “ticulars so defin’d. The which definitive  
 “Judgment of ours, I dictated to be writ by  
 “our Notary. Done the Month and Indiction  
 “aforesaid. Whosoever therefore, shall pre-  
 “sume any way to oppose, or infringe this  
 “Decision confirm’d by our Consent, and the  
 “Subscription of our Hands, according to the  
 “Decree of the Canons, must take notice,  
 “that he is cut off from all Sacerdotal Functi-

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“on,

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gia, hic, cum de regni præcipuis & arduis tractaretur ne-  
 gotiis, concursus fiebat populi. *Here was the King’s*  
*Court, here the People resorted, when they would consult a-*  
*bout the greatest and weightiest Affairs of the Nation.*

“on, and our Society. The Divine Grace  
 “preserve us in Safety, living in the Unity of  
 “his Holy Church.”

This Synod was held in the Year from the Incarnation of our Lord 673. In which Year, *Ecgbert*, King of *Kent*, dy'd, in the Month of *July*; his Brother *Lothere* succeeding in the Throne, which he had held eleven Years and seven Months. *Bisi*, the Bishop of the *East-Angles*, who is said to have been in the afore-said Synod, was Successor to *Boniface*, before spoken of, a Man of much Sanctity and Religion; for *Boniface* dying, when he had been Bishop 17 Years, he was by *Theodore* substituted in his Place. He still living, but hinder'd by much Sickness from administering his Episcopal Function, two Bishops, *viz.* *Ecci* and *Badwine* were elected and consecrated in his Place; from which Time to this, that Province is wont to have two Bishops.

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## CHAP. VI.

*How Winfrid being depos'd, Sexulf was put into his See, and made Bishop of the East-Saxons.*

NOT long after, *Theodore*, the Archbishop, taking Offence at some Disobedience of *Winfrid*, Bishop of the *Mercians*, depos'd him from his Bishoprick, when he had  
 been



been possess'd of it but a few Years, and in his Place made *Sexulfe* Bishop, who was Founder and Abbat of the Monastery that is call'd <sup>a</sup> *Medeshamstede*, in the Country of the *Girvii*. The depos'd *Winfrid* return'd to his Monastery call'd *Adbarve*, (according to the *Saxon*, *Etbearwe*,) and there ended his Life in extraordinary Virtue. He then also plac'd *Earcnwald*, Bishop over the *East-Saxons*, in the City of *London*, over whom at that Time presided *Sebbe* and *Sighere*, of whom mention has been made above. This *Earcnwald's* Life and Conversation, as well when he was Bishop, as before his Advancement to the same, is reported to have been most Holy, as is even at this Time testify'd by Heavenly Miracles; for to this Day his Horse Litter, on which he was wont to be carry'd when sick, being kept by his Disciples, continues to cure many of Agues and other Distempers; and not only sick Persons laid into, or close by that Litter are cur'd; but the very Chips cut off it, and carry'd to the Sick, are wont immediately to restore them to Health. This Man, before he was made Bishop, had built two famous Monasteries, the one for himself, and the other for his Sister *Ethilburge*; and excellently establish'd them both in regular Discipline. That for himself in the County of *Surrey* by the Ri-

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<sup>a</sup> Now Peterborough, Sexulph was not Founder but first Abbat of this Monastery, it was begun by Peada, and finish'd by Wulfhere, there is a long Account of the Foundation of this Monastery in the *Saxon Chron.* and a Charter too, got to be spurious.

ver *Thames*, at a Place call'd <sup>b</sup> *Ceortesei*, that is, the Land of *Ceorot*; that for his Sister in the Province of the *East-Saxons*, at the Place call'd <sup>c</sup> *Bercingum*, wherein she might be a Mother and Nurse of devout Women. She being put into the Government of that Monastery, behav'd herself in all Respects as became the Sister of such a Brother, living herself regularly, and piously, and orderly providing for those under her, as was also manifested by Heavenly Miracles.

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<sup>b</sup> *Geonterge*, now call'd *Chertsey*, a Town in *Surrey*, standing upon the side of the River *Thames*, where *Frithwald*, a Petty Prince under *Wulfhere*, King of the *Mercians*, and the Bishop *Erkenwald* built the aforesaid Monasteries. Here for some Time rested the Body of that devout King *H. 6.* till it was afterwards remov'd to *Windsor*, this Abbey at the Dissolution was valued at six Hundred eighty nine Pound, the House was standing till lately an ancient and venerable Pile, till the late Proprietor, a zealous Bigot to Fanaticism, thought fit to carry on a more thorough Reformation, and at a great Expence pull'd it down, and erecting in its stead a Fabrick, as ridiculous as the Caprice of its Founder, it perhaps may not be improper to acquaint the Reader this is that *Chertsey* where the great *Mr. Cowley* liv'd a Life of Retirement, and breath'd his last, whose Bowels upon being embalm'd, were buried in an Urn in the Church-yard joining to the Chancel.

<sup>c</sup> *Bjrcingum*, now *Berking* in *Essex*.

## C H A P. VII.

*That an Heavenly Light shew'd where the Bodies of the Nuns should be bury'd in the Monastery of Berking.*

I N this Monastery many Miracles were wrought ; the which have been committed to writing by many, from those who knew them, to preserve their Memory, and for the Edification of following Generations ; some whereof we have also taken care to insert in our *Ecclesiastical History*. When the Calamity of the several Times before mention'd Mortality, ravaging all about, had also seiz'd that Part of this Monastery, where the Men resided, and they were daily hurry'd away to our Lord, the careful Mother of the Congregation, began often to enquire in the Convent of the Sisters, where they would have their Bodies bury'd, and a Church-yard to be made, when the same Pestilence should fall upon that Part of the Monastery in which the Flock of God's Female Servants was divided from the Men, and they should happen to be snatch'd away out of this World by the same Destruction. And receiving no certain Answer, tho' often putting the Question to the Sisters, she and all of them receiv'd a most certain Answer from Heaven. For one Night, when, having ended their Morning Praise of singing Psalms, those Servants of

CHRIST



CHRIST going out of their Oratory to the Tombs of the Brothers, who were departed this Life before them, were singing the usual Praises to our Lord ; on a sudden, a Light sent out from Heaven, like a great Sheet, came down upon them all, and struck them with so much Terror, that they, in a Consternation, left off singing. But that resplendent Light which seem'd to exceed the Sun at Noon-Day, soon after rising from that Place, remov'd to the South side of the Monastery, that is, to the Westward of the Oratory, and having continu'd there some Time, and cover'd those Parts, in the sight of them all, withdrew itself up again to Heaven, none doubting but that the same Light which was to lead or to receive the Souls of those Servants of God into Heaven, did shew the Place in which their Bodies were to rest, and expect the Day of the Resurrection. The which Ray of Light was so great, that one of the eldest of the Brothers, who at the same Time was in their Oratory with another Younger, in the Morning related, that the Rays of Light which came in at the Crannies of the Doors and Windows seem'd to exceed all the Brightness of the Day-Light.

C H A P. VIII.

*That a little Boy dying in the same Monastery, call'd upon a Virgin that was to follow him; and how another at the Point of leaving her Body, saw some small Part of the future Glory.*

THERE was in the same Monastery a Boy about, and not above three Years of Age, call'd *Efica*, who by reason of his Infant Age was bred up among the Virgins dedicated to God, and there to meditate. This Child being seiz'd by the aforesaid Pestilence, when he was at the last Gasps, three Times call'd upon one of the Virgins consecrated to God, directing his Words to her by her own Name, as if she had been present, *Eadgyth, Eadgyth, Eadgyth*, and thus ending his Temporal Life, enter'd into the Eternal. That Virgin whom he dying, call'd, being immediately seiz'd where she was, with the same Distemper, departing this Life the same Day on which she had been call'd, follow'd him that call'd her into the Heavenly Country.

Likewise one of those same Servants of God being ill of the same Disease, and reduc'd to Extremity, began on a sudden about Midnight to cry out to them that attended her, desiring they would put out the Candle that was light-  
ed

ed there; which when she had often repeated, and yet no Body perform'd it, at last she said, *I know you think I speak this in a raving Fit; but let me inform you it is not so; for I truly tell you, that I see this House fill'd with so much Light, that your Candle there seems to me to be dark.* And none yet regarding what she said, or returning any Answer, she added, *Let that Candle burn as long as you will; but take notice, that it is not my Light, for my Light will come to me at the Dawn of the Day.* Then she began to tell, that a certain Man of God, who had dy'd that same Year, had appear'd to her, telling her, that at the Break of Day she should depart to the Heavenly Light. The Truth of which Vision was made out by the Virgin's dying, as the Day appear'd.

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## C H A P. IX.

*Of the Signs shewn from Heaven, when the Mother of that Congregation departed this World.*

**W**HEN *Edilburg* the pious Mother of that Congregation devoted to God, was to be snatch'd out of this World, a wonderful Vision appear'd to one of the Sisters, call'd *Torchgyth*; who having liv'd many Years in that Monastery, always endeavour'd in all Humility and Sincerity to serve God, and took care to be assisting in regular Discipline to the same



same Mother, either instructing or reprov-  
 ing the young ones. For the perfecting of whose  
 Virtue in Infirmary, according to the Apostle,  
 she was suddenly seiz'd with a most grievous  
 Distemper, under which, through the good  
 Providence of our Redeemer, she suffer'd very  
 much for the space of nine Years ; to the end,  
 that whatsoever sulling of Vice had amidst  
 her Virtues, either through Ignorance or Neg-  
 lect, fix'd upon her, might all be consum'd in the  
 Fire of long Tribulation. This Person going out  
 of her Chamber one Night just at the first Dawn  
 of the Day, plainly saw as it were an Human  
 Body, which was brighter than the Sun, wrapp'd  
 up in a Sheet, lifted up on high ; being taken out  
 of the House, in which the Sisters us'd to re-  
 side. Then looking earnestly what it was that  
 drew up the Likeness of the glorious Body she  
 beheld, she perceiv'd it was drawn up as it  
 were by brighter Cords of Gold, till entering  
 into the open Heavens, it could no longer be  
 seen by her. Reflecting on this Vision, she  
 made no doubt but that some one of the Con-  
 gregation would soon die, whose Soul would  
 be lifted up to Heaven by the good Works  
 perform'd, as it were by golden Cords. The  
 which accordingly hapned ; for but a few Days  
 after, the beloved of God, *Edilburg*, Mother  
 of that Congregation was deliver'd out of the  
 Prison of the Flesh ; whose Life is known to  
 have been such, that no Person who knew her  
 ought to question but that the Heavenly King-  
 dom was open to her, when she departed this  
 World.

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There was also in the same Monastery a certain Nun, noble as to this World, and much nobler in the Love of the World to come; who had for many Years been so disabled in all her Body, that she could not of herself move any one Limb. She being inform'd that the venerable Abbess's Body was carry'd into the Church, till it could be bury'd, desir'd to be carry'd thither, and to be bow'd down towards it after the manner of one praying. Which being done, speaking to her as if she had been living, she intreated her, that she would obtain of the Mercy of our compassionate Creator, that she might be deliver'd from such great and lasting Pains; nor was it long before she was heard; for being taken out of the Flesh twelve Days after, she exchange'd her Temporal Afflictions for an eternal Reward. When the abovemention'd Servant of CHRIST, *Torchgyth* had continu'd in this Life three Years after the Death of that Lady, she was so far spent with the Distemper we mention'd before, that her Bones could scarce hang together; and at last, when the Time of her Dissolution was at hand, she not only lost the Use of her other Limbs, but even of her Tongue; which having continu'd three Days, and as many Nights, and being on a sudden reliev'd by a spiritual Vision, she open'd her Mouth and Eyes, and looking up to Heaven, began thus to direct her Discourse to the Vision she saw, *Your coming is very acceptable to me, and you are welcome*. Having so said she was silent a while, as it were waiting the Answer of the Person she saw and spoke to. Then as somewhat displeas'd, she said, *I cannot bear this with Satisfaction*. Then

Then pausing awhile, she said again, *If it can possibly be to day, I beg the Delay may not be long.* And holding her Peace a short while, she concluded thus, *If it is positively so decreed, and the Resolution cannot be alter'd, I beg that it may be no longer deferr'd than this next Night.* Having so said, and being ask'd by those about her, to whom she talk'd, *With my most dear Mother Ethilburg,* said she. By which they understood, that she was come to acquaint her, that the Time of her Departure was at hand. For, as she had desir'd, after one Day and Night, being deliver'd from the Bonds of the Flesh and her Infirmary, she enter'd the Joys of eternal Salvation.

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## CHAP. X.

*How a blind Woman praying in the Burial Place of that Monastery, was restor'd to her Sight.*

**HILDEILD**, the devout Servant of God succeeded *Ethilburga* in the Office of Abbess, and presided over that Monastery many Years, that is, to a very great Age, with extraordinary Conduct, in the Observance of regular Discipline, and in the Care of providing all Things for the publick Use. She by reason of the Streightness of the Place where the Monastery is built, having thought fit that the Bones of the Male and Female Servants of CHRIST, which had been there bury'd, should be



be taken up, and all of them translated into the Church of the Blessed Mother of God, and interr'd in one Place; whosoever will read it, may find in the Book from which we have gather'd these Things; how often a Brightness of Heavenly Light was seen there; and a Frangency of wonderful Odour smelt; and what other Miracles wrought. However, I think it by no means fit to pass by the miraculous Cure, which the same Book informs us was wrought at that Buryal Place of the Congregation dedicated to God. There liv'd in that Neighbourhood a certain Earl, whose Wife being seiz'd with a Dimness in her Eyes; at length the same daily increasing, came to such an height, that she could not see the least Glimpse of Light. Having continu'd some Time confin'd under this Night of Darknes, on a sudden she bethought herself that she might recover her lost Sight, if being carry'd to the Monastery of the Nuns, she should pray there for the same, at the Relicks of the Saints. Nor did she lose any Time in performing what she had thought of; for being conducted by her Maids to the Monastery, which was very near, professing that she had perfect Faith that she should be there heal'd, she was led into the buryal Place. And having long pray'd there on her Knees, did not fail to be heard; for rising from Prayer, before she went out of the Place, she receiv'd the Grace of desir'd Sight; and having been led thither by her Servants, return'd home joyfully without Help; as if she had lost her Sight to no other End, than that she might make it appear, how great  
Light

Light the Saints enjoy'd in Heaven, and how great the Power of their Virtue was.

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## CHAP. XI.

*How Sebbi King of that same Province ended his Life in Monastical Conversation.*

AT that Time, as the same little Book informs us, *Sebbi*, a Man much devoted to God, of whom mention has been made above, govern'd the Kingdom of the *East-Saxons*. He was much addicted to religious Actions, frequent Prayer, and pious Alms; preferring a private and Monastical Life before all the Wealth and Honours of his Kingdom, which sort of Life he would also long before have undertaken, had not the positive Temper of his Wife refus'd to be divorc'd from him; for which reason many were of Opinion, (as has been often said,) that a Person of such a Disposition ought rather to have been made a Bishop than a King. When he had been thirty Years a King, as a Soldier of the Heavenly Kingdom, he fell into a violent Sicknes, of which he dy'd, and admonish'd his Wife, that they should then at least jointly devote themselves to the Service of God, since they could no longer enjoy, or rather serve the World. Having with much Difficulty obtain'd this of her, he repair'd to *Waldhere*, Bishop of the City of *London*,  
X who

who had succeeded <sup>a</sup> *Erconwald*, and with his Blessing receiv'd the Habit of Religion, which he had long desir'd. He also carry'd to him a considerable Sum of Mony, to be bestow'd on the Poor, reserving nothing for himself, but rather coveting to remain poor in Spirit for the sake of the Kingdom of Heaven. When, the aforesaid Distemper increasing upon him, he perceiv'd the Day of his Death to draw near, being a Man of a Royal Disposition, he began to apprehend, lest Death coming on, when under so much Pain, he might be guilty of any Thing unworthy of his Person, either in Words, or any Motion of his Limbs. Wherefore calling to him the aforesaid Bishop of the City of *London*, where he then was, he intreated him that none might be present at his Death, beside the Bishop himself, and two of his Attendants. The Bishop having promis'd, that he would most willingly perform the same; not long after, that Man of God having compos'd himself to sleep, saw a comforting Vision, which took from him all Anxiety for the aforesaid Uneasiness; and moreover show'd him on what Day he was to depart this Life. For, as he afterwards related himself, he saw three Men in bright Garments come to him; one of whom sitting down before his Bed, the other Companions he had brought with him, standing  
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<sup>a</sup> *This Bishop Erconwald dy'd at Berking and was bury'd in St. Paul's, London, in the Body of the Church, but in the Year 1148, he was remov'd to the East side of the Wall, above the high Altar, and the Corps enclos'd in a rich Shrine, and valuable Offerings made to it. In the Year 1286. Robert Braybroke, Bishop of London, constituted his Festival on the last Day of April. Dugdale's History of St. Paul's.*



and enquiring about the State of the sick Man they came to see, he told them, *That his Soul should depart his Body without any Pain, and with a great Splendor of Light; and declar'd that he should die the third Day after;* both which Particulars hapned, as he had been inform'd by the Vision; for on the third Day after, on a sudden falling as it were into a Slumber, he breath'd out his Soul without any Sense or Pain. A stone Coffin having been provided for burying of his Body, when they came to lay it in the same, they found his Body a Span longer than the Coffin. Hereupon hewing the Stone, they made the Coffin about two Fingers longer; but neither would it then contain the Body. This Difficulty of entombing him, occurring, they had Thoughts either to get another Coffin, or else, to shorten the Body, by bending it at the Knees, if they could. But a wonderful Accident, and which was only owing to Heaven, prevented the executing of either of those Designs; for on a sudden, in the Presence of the Bishop, a Monk, and the same King's Son, *Sighard*, who reign'd after him, with his Brother *Suefred*, and a considerable Number of Men, that same Coffin was found to answer the Length of the Body, in so much that a Pillow might also be put in at the Head; but at the Feet the Coffin was four Fingers longer than the Body. He was bury'd in the Church of the Blessed <sup>b</sup> Apostle of the Gentils, by whose Instructions he had learnt to hope for Heavenly Things.

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<sup>a</sup> This Tomb was to be seen in St. Paul's till the Conflagration in 1666,

## C H A P. XII.

*Haeddi succeeds Lutherius in the Bishoprick of the West-Saxons; Quinchelm succeeds Putta in that of the Church of Rochester, and is himself succeeded by Gebmund; and who were then Bishops of the Northumbrians.*

**L**EUTHERIUS was the fourth Bishop of the *West-Saxons*; for *Birinus* was the first, *Agilbercht* the second, and *Wini* the third. When *Cenwalh*, in whose Reign the said *Leutherius* was made Bishop, dy'd, his under Rulers took upon them the Kingdom of the People, and dividing it among themselves, held it ten Years; and during their Rule he dy'd, and *Heddi* succeeded him in the Bishoprick, being consecrated by *Theodore*, in the City of *London*, during whose Prelacy, *Ceadwalla* having subdu'd and remov'd those Rulers, took upon him the Government. When he had held the same two Years, being taken with the Love of the Heavenly Kingdom, he quitted it, the same Bishop still governing the Church, and going away to *Rome*, ended his Days there, as shall be said more fully hereafter.

*Ann. 576.* In the Year of our Lord's Incarnation 676, when *Ethilred*, King of the *Mercians*, ravag'd *Kent* with a mighty Army, and profan'd Churches and Monasteries, without Regard to Piety,

Piety, or the Fear of God, he among the rest destroy'd the City of *Rocheſter*, where *Putta* was Biſhop, tho' abſent at that Time, which when he underſtood, viz. that his Church, all Things being taken away, was ravag'd, he went away to *Sexulf*, Biſhop of the *Mercians*, and having receiv'd of him the Poſſeſſion of a certain Church, and a ſmall Spot of Land, ended his Days there in Peace; no Way contriving to reſtore his Biſhoprick, becauſe (as has been ſaid above,) he was more induſtrious in Eccleſiaſtical, than in Worldly Affairs; ſerving God only in that Church, and going whereſoever he was deſir'd to teach the Church Song. *Theodore* conſecrated *Quichelm*, Biſhop of *Rocheſter* in his ſtead; but he, not long after, departing from his Biſhoprick for want of Neceſſaries, and withdrawing to other Parts, he ſubſtituted *Gebmund* in his Place.

In the Year of our Lord's Incarnation, 678, *Ann. 678.* which is the eighth of the Reign of *Ecgfrid*, in the Month of *Auguſt*, appear'd a Star, call'd a *Comet*, and continuing for three Months, roſe in the Morning, darting out, as it were a Pillar of radiant Flame. The ſame Year Diſcord breaking out between King *Ecgfrid*, and the moſt Reverend Prelate *Wilfrid*, that Biſhop was drove from his See, and two Biſhops ſubſtituted in his ſtead, to preſide over the Nation of the *Northumbrians*, that is, *Boſa* to preſide over the Nation of the *Deiri*; and *Ea- ra* over that of the *Bernicians*; the latter having his See in the City of *York*, the former, in the Church of *Hagulſtad*, or *Lindisfarn*; both of them promoted to the Epiſcopal Dignity from the Community of Monks. With them alſo



was *Edhed* ordain'd Bishop in the Province of *Lindsey*, which King *Ecgfrid* had but newly subdu'd, having overcome and vanquish'd *Wulfhere*, and this was the first Bishop of its own that Province had; the second was *Edilwin*; the third *Eadgar*; the fourth *Cymbercht*; who is there at present. Before *Edhed*, *Sexwulf* was Bishop as well of that Province, as of the *Mer-cians* and *Midland Angles*; so that being expell'd *Lindsey*, he continu'd in the Government of those Provinces. *Edhed*, *B. f. 1*, and *Eata* were ordain'd at *York* by Archbishop *Theodore*; who also three Years after the Departure of *Wilfrid*, added two Bishops to their Number, *Trumbercht* in the Church of *Hagulstad*, *Eata* still continuing in that of *Lindisfarn*; and *Trumwine* in the Province of the *Picts*, which at that Time was subject to the Dominion, of the *Engliss*. *Edhed* returning from *Lindsey*, on account that *Ethilred* had recover'd that Province, he plac'd him over the Church of  
<sup>a</sup> *Rhipe*.

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<sup>a</sup> In the Latin, *Rhypum*, in King *Ælfred*, *hryp-æt-na* Cynic, now *Rippon* in *Yorkshire*, where *Wilfrid* Archbishop of *York* founded a stately Monastery, curious, as *Malmsbury* observ'd in his Time, for its arch'd Vaults, fine Pavements and winding Entries, this was burnt by the Danes, and afterwards rebuilt by *Odo* the Archbishop of *Canterbury*, where was *St. Wilfred's Needle*.

CHAP. XIII.

*How Bishop Wilfrid converted the Province of the South-Saxons to CHRIST.*

**W**ILFRID being expell'd his Bishoprick, and having travell'd in several Parts, went to *Rome*, and return'd to *Britain*; and tho' he could not, by reason of the Enmity of the aforesaid King, be receiv'd into his own Country or Diocese, yet he could not be restrain'd from the Ministry of preaching of the Gospel; for taking his Way into the Province of the *South-Saxons*, which extends from *Kent* on the West and South, as far as the *West-Saxons*, containing Land of seven Thousand Families, and still at that Time follow'd the Pagan Worship, he administer'd to them the Word of Faith, and the Lavre of Salvation. *Edilwalch*, then King of that Nation, had been, not long before, baptiz'd in the Province of the *Mercians*, in the Presence of and by the Perswasion of King *Wulfhere*, who was also his Godfather, and as such gave him two Provinces, viz. the Isle of *Wight*, and the Province of \* *Meawara*, in the Nation of the \* *Hamp-*  
*West-Saxons*. The Bishop therefore, with the *shire*. King's Consent, or rather to his great Satisfaction, baptiz'd the prime Commander and Soldiers of that Country; and the Priests *Eappa*, and *Padda*, and *Burghelm*, and *Eadda*, ci-ther then, or afterwards baptiz'd the rest of the

the People. The Queen, whose Name was *Ebba*, had been christen'd in her own Island, that is, the Province of the *Wiccii*. She was the Daughter of *Eanfrid*, the Brother of *Eanher*, who were both Christians, as were their People; but all the Province of the *South-Saxons* were Strangers to the Name and Faith of God. There was among them a certain Monk of the *Scotish* Nation, whose Name was *Dicul*, having a very small Monastery, at the Place call'd *Bosanham*, encompass'd with the Sea and Woods, and in it five or six Brothers, serving our Lord in a poor and humble Life; but none of the Natives car'd either to follow their Course of Life, nor hear their Preaching. But Bishop *Wilfrid* preaching to them, did not only deliver them from the Misery of perpetual Damnation, but also from an inexpressible Calamity of Temporal Death; for no Rain had fallen in that Province in three Years before his Arrival, whereupon a dreadful Famine ensuing, cruelly destroy'd the People. In short, it is reported, that very often, forty or fifty Men being spent with Want, would go together to some Precipice, or the Sea Shore, and there, hand in hand, either perish by the Fall, or be swallow'd up by the Waves.

But

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*Now call'd Bosham, in Suffex, this was the Archbishop of Canterbury's, till Earl Godwin taking a Fancy to it, requiring of the Archbishop to give him Bosham, i. e. a Kiss; the Archbishop reply'd, I give you Bosham, whereupon he took Possession, and by Arms kept it. It was a Place of Retreat to his Son Harold, and from hence he set out in a Pleasure-Bat, when the Wind drove him to Normandy, where Duke William oblig'd him to surrender his Right to the Crown.*



But on the very Day on which the Nation receiv'd the Baptism of Faith, there fell a soft but plentiful Rain; the Earth flourish'd again, and the Verdure being restor'd to the Fields, the Year prov'd pleasant and fruitful. Thus the former Superstition being rejected, and Idolatry explod'd, the Hearts and Flesh of all rejoic'd in the Living God, being convinc'd that he who is the true God, had, through his Heavenly Grace enrich'd them with interior and exterior Goods. For the Bishop, when he came into the Province, and found so great Misery of Famine, taught them to get their Food by fishing; their Sea and Rivers abounding in Fish, and yet the People had no Skill to take them, except only Eels. The Bishop's Men having gather'd Eel Nets every where, cast them into the Sea, and by the Help of God, took three Hundred Fishes of several sorts, the which being divided into three Parts, they gave an Hundred to the Poor, an Hundred to those of whom they had the Nets, and kept an Hundred for their own Use. By this Benefit the Bishop gain'd the Affections of them all, and they began the more readily upon his Preaching to hope for Heavenly Goods, by whose Help they had receiv'd the Temporal. At this Time King *Edilwalch* gave to the most Reverend Prelate *Wilfrid* Land of eighty seven Families, to maintain his Men that wander'd in Banishment, which Place is call'd *Selesen*, that is, *The Island<sup>b</sup> of the Sea Calf*. That Place is encom-

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<sup>b</sup> i. e. Seals, now *Selsey* in *Sussex*, the Bishop's See was remov'd from thence to *Chichester* by *Strygaud* the 22<sup>d</sup> Bishop, Mr. *Camben* observes that at low Water are to be seen the Ruins of the City, here mention'd by *Eede*.

compass'd by the Sea on all<sup>l</sup> sides, except the West, where is an Entrance about the Cast of a Sling over; which sort of Place is by the *Latins* call'd *a Peninsula*; by the *Greeks*, *a Chersonesus*. Bishop *Wilfrid* having this Place given him, founded a Monastery therein, and establish'd a regular Course of Life; chiefly of the Brethren he had brought with him, the which his Successors are known to possess to this Day; for he both in Word and Actions perform'd the Function of a Bishop in those Parts during the space of five Years, that is, till the Death of King *Ecgfrid*. And for as much as the aforesaid King, together with the Possession of the said Place, gave him all the Goods that were in the same, with the Lands and Men, he having instructed them in the Faith of CHRIST, baptiz'd them all. Among whom were two Hundred and fifty Men and Women Slaves, all whom he by Baptism not only rescu'd from the Servitude of the Devil, but giving them their Liberty, exempted them from the Yoke of Human Servitude.



## CHAP. XIV.

*How a Pestilential Mortality ceas'd through  
the Intercession of King Oswaid.*

**I**N which Monastery at that Time, some Favours of the Heavenly Grace are said to have been shown; as in a Place where the Tyranny of the Devil being lately expell'd, CHRIST had then began to reign. Of which Number I have thought it proper to perpetuate the Memory of one, which the most Reverend Bishop *Acca* was wont to relate to me, affirming it had been told him by most creditable Brothers of the same Monastery. About the same Time, that this Province (of the *South Saxons*) embrac'd the Faith of CHRIST; a grievous Mortality ran through many Provinces of *Britain*; the which also, by the Divine Dispensation, reaching the aforesaid Monastery, then govern'd by the most Reverend and most Religious Priest of CHRIST, *Eappa*, and many as well of those that came thither with the Bishop, as of those that had been call'd to the Faith of the same Province of the *South-Saxons*, being snatch'd away out of this World; the Brethren thought fit to keep a Fast of three Days, and to implore the Divine Goodness, that it would vouchsafe to extend Mercy to them, either by delivering those that were in Danger by the Distemper from Death, or by de-



delivering those that departed this Life from eternal Damnation. There was at that Time in the Monastery a little Boy of the Saxon Nation, lately call'd to the Faith, who being seiz'd with the same Distemper, had long kept his Bed. On the second Day of that Fasting and Praying, it hapned that the said Boy was about the second Hour of the Day left alone in the Place where he lay sick, to whom, through the Divine Disposition, the most Blessed Princes of the Apostles vouchsaf'd to appear; for he was a Lad of an extraordinary mild and innocent Disposition, and with sincere Devotion observ'd the Mysteries of the Faith, which he had receiv'd. The Apostles therefore saluting him in most affectionate manner, said, *Do not fear Death, Child, which makes you uneasy; for we will this Day conduct you to the Heavenly Kingdom; but you are first to stay till the Masses are said, that having receiv'd the Viaticum of the Body and Blood of our Lord, and being so discharg'd through Sicknes and Death, you may be carry'd up to the everlasting Joys in Heaven.* Call therefore to you the Priest Eappa, and tell him, that the Lord has heard your Prayers and Devotion, and has favourably accepted of your Fast, and no one more shall die of this Plague, either in the Monastery, or its adjacent Possessions; but all your People who any where labour under this Distemper, shall be eas'd of their Pain, and restor'd to their former Health, except you alone, who are this Day to be deliver'd by Death, and to be carry'd into Heaven to behold our Lord CHRIST, whom you have faithfully serv'd; the which the Divine Mercy has vouchsaf'd to grant you, through the Intercession of the Religious and Beloved of God, King Oswald, who  
former

*formerly nobly presided over the Nation of the Northumbrians, as well by the Authority of the Temporal Kingdom, as the Devotion of Christian Piety, which leads to the Heavenly Kingdom; for this very Day that King, being corporally kill'd in War by the Infidels, was immediately taken up to the everlasting Joys of Souls in Heaven, and associated to the Number of the Elect. Let them look in their Books, wherein the Deposition of the Dead is set down, and they will find that he was this Day, as we have said, taken out of this World. Let them therefore celebrate Masses in all the Oratories of this Monastery, either in Thanksgiving for their Prayers being heard, or else in Memory of the aforesaid King Oswald, who once govern'd their Nation; and therefore he humbly offer'd up his Prayers to our Lord for them, as for Strangers of his Nation; and let all the Brethren assembling in the Church communicate in the Heavenly Sacrifices, and so giving over the Fast, let them refresh themselves with Food. The Boy having call'd the Priest, and repeated all these Words to him, he particularly enquir'd after the Habit and Form of the Men that had appear'd to him. He answer'd, Their Habit was noble, and their Countenances most pleasant and beautiful; such as I had never seen before, nor did I think there could be any Men so graceful and comely. One of them indeed was shorn like a Clerk, the other had a long Beard; and they said, that one of them was Peter, the other call'd Paul; and both of them the Servants of our Lord and Saviour JESUS CHRIST, sent by him from Heaven to protect our Monastery. The Priest believ'd what the Boy said, and going thence immediately look'd in his Annal, and found that King Oswald had been*

been kill'd on that very Day. Then calling the Brethren, he order'd Dinner to be provided, Masses to be said, and all of them to communicate as usual; causing also a Particle of the Lord's Oblation of the same Sacrifice to be carry'd to the sick Boy. These Things being so perform'd, the Boy dy'd soon after on that same Day, and by his Death prov'd that what he had heard from the Apostles of God was true. A farther Testimony of the Truth of his Words was, that no Person besides himself belonging to the same Monastery, at that Time departed this World. By which Vision, many that heard of it, were wonderfully excited to implore the Divine Mercy in Adversity, and to undertake the wholesome Remedy of Fasting. From that Time, the Day of the Nativity of that King and Soldier of CHRIST began to be yearly honour'd with the Celebration of Masses, not only in that Monastery, but in many other Places.

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## C H A P. XV.

*How King Ceadwal having slain Edilwalch, King of the West-Saxons, wasted that Province with much Slaughter and Ravaging.*

**I**N the mean Time *Ceadwal*, a most daring young Man, of the Royal Race of the *West-Saxons*, who had been banish'd his Country, coming with an Army, slew *Edilwalch*,  
(King



(King of the *South-Saxons*;) and wasted that Country with much Slaughter and Plundering; but he was soon expell'd by *Berchthum* and *Andhun*, the King's Commanders, who afterwards held the Government of that Province. The first of them was afterwards kill'd by the same *Ceadwall*, when he was King of the *West-Saxons*, and the Province was more entirely subdu'd. *Ina* likewise, who reign'd after *Ceadwall*, kept that Country under the like Servitude for several Years. For which Reason, during all that Time, they had no Bishop of their own; but their first Bishop *Wilfrid* being recall'd home, they were subject to the Bishop of the *West-Saxons*, whose See was in the City of *Winchester*.

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## CHAP. XVI.

*How the Isle of Wight receiv'd Christian Inhabitants, two Royal Youths of which Place were kill'd immediately after having been baptiz'd.*

AFTER *Ceadwall* had possess'd himself of the Kingdom of the *West-Saxons*, he also took the Isle of *Wight*, which till then was entirely addicted to Idolatry, and by cruel Slaughter endeavour'd to destroy all the Inhabitants thereof, and to place in their stead, People of his own Province; obliging himself by a Vow, tho' not yet, as is reported, regenerated.

generated in CHRIST, to give the fourth Part of the Land, and of the Booty to our Lord, if he took the Island; which he perform'd by giving the same for our Lord to the Use of Bishop *Wilfrid*, who hapned then to be there, coming from his own Nation. The Measure of that Island, according to the Computation of the *English*, is of twelve Hundred Families, and accordingly the Bishop had given him the Possession of Land of three Hundred Families, (in the *Saxon* they are call'd *Hides*.) The Part which he receiv'd, he committed to one of his Clerks, call'd *Berchtwin*, (in the *Saxon*, *Berchtwine*,) who was his Sister's Son, assigning him a Priest, whose Name was *Hiddila*, who might administer the Word and Lavre of Life to all that would be sav'd. Here I think it ought not to be omitted, that as the first Fruits of the Natives of that Island, that believing were sav'd; two Royal Youths, Brothers to *Atvald*, King of the Island, were particularly crown'd by the Grace of God. For the Enemy approaching, they made their Escape out of the Island, and pass'd over into the Neighbouring Province of the *Viti*, (in the *Saxon* it is *Eota* Land, which is *Hampshire*.) Where being conducted to the Place call'd <sup>a</sup> *Etstane*, (that is, *At the Stone*,) as they thought, to be conceal'd from the victorious King, they were betray'd and order'd to be kill'd. This being made known to a certain

Abbat

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<sup>a</sup> In the Latin call'd *ad Lapidem*, in King *Ælfred*, *Æt-tane*, a small Village in Hampshire, now call'd *Stonham*.

**Y**

oppose

<sup>a</sup> In the Latin Hreutford, in King Ælfred hƿeoƿopſ formerly called Redford from the Stream now Red-bridge in Hampshire.



oppose one another, beyond the Mouth of the River <sup>b</sup> *Homelea* (or *Amelea*) which runs into that narrow Sea, from the Lands of the *Vites* (*Hampshire*) which belongs to the Country of the *West Saxons*. Having ended their Struggle, they return into the Ocean from whence they come.

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<sup>b</sup> *Now call'd Hamble.*

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## CHAP. XVII.

*Of the Synod held in the Plain call'd Haethfeld, where Archbishop Theodore presided.*

**A**BOUT this Time *Theodore* being inform'd, that the Faith of the Church at *Constantinople* was much perplex'd by the Heresy of *Eutyches*, and desiring to preserve the Churches of the *English* over which he presided, from that Infection, having gather'd an Assembly of many venerable Priests and Doctors, he diligently enquir'd into their Faith, and found they all unanimously agreed in the Catholick Faith. This he took care to have committed to writing by the Authority of the Synod, as a Memorial, and for the Instruction of succeeding Generations; the Beginning of which Instrument is as follows.

“ In

“ In the Name of our Lord and Saviour  
 “ JESUS CHRIST, in the Reign of our  
 “ most pious Lords, *Ecgfrid*, King of  
 “ the *Northumbrians*, the 10th Year of  
 “ his said Reign, the 15th Day of  
 “ the *Kalends* of *October*, the eighth In-  
 “ diction; and *Ethelfrid*, King of the *Mer-*  
 “ *ans*, the sixth Year of his Reign; and *Al-*  
 “ *dulf*, of the *East-Angles*, the seventeenth  
 “ Year of his Reign; and *Lothair*, King of  
 “ *Kent*, the seventh Year of his Reign; *The-*  
 “ *odore*, by the Grace of God, Archbishop of  
 “ the Island of *Britain*, and of the City of  
 “ *Canterbury*, presiding, the other venerable  
 “ Bishops of the Island of *Britain* sitting with  
 “ him, the Holy Gospels being laid before  
 “ them, at the Place, which in the *Saxon*  
 “ Tongue is call’d *Haethfeld*, conferring to-  
 “ gether, we Expounded the True and Ortho-  
 “ dox Faith, as our Lord JESUS in the Flesh  
 “ deliver’d the same to his Disciples, who  
 “ saw him present, and heard his Words,  
 “ and as deliver’d in the Creed of the Holy  
 “ Fathers, and by all Holy and Universal Sy-  
 “ nods in general, and the Consent of all  
 “ approv’d Doctors of the Catholick Church,  
 “ we therefore following them jointly and  
 “ orthodoxly, professing according to their  
 “ divinely inspir’d Doctrine, do believe, and  
 “ do, according to the Holy Fathers, firmly  
 “ confess, properly and truly the Father, and  
 “ Son, and Holy Ghost, a Trinity consub-  
 “ stantial in Unity, and Unity in Trinity,  
 “ that

Y 2

“ that is, one God in three Subsistences, or  
 “ Consubstantial Persons of equal Honour and  
 “ Glory. And after much more of this sort,  
 appertaining to the Confession of the true  
 Faith, this Holy Synod added to its In-  
 strument. “ We have receiv’d the five Holy  
 “ and General Councils of the Blessed Fathers  
 “ acceptable to God; that is, those who  
 “ were assembled in the *Nicene* Council of  
 “ 318 Bishops, against the most impious *Ari-*  
 “ *us* and his Tenets; and at *Constantinople*, of  
 “ 150 against the Madncss of *Macedonius* and  
 “ *Eudoxius*, and their Tenets; and at *Ephe-*  
 “ *sus*, first of 200 against the most wicked  
 “ *Nestorius*, and his Tenets; and at *Chalcedon*,  
 “ of 630 against *Eutyches* and *Nestorius*, and  
 “ their Tenets; and again, at *Constantinople*,  
 “ they Assembled in the fifth Council, in the  
 “ Reign of *Justinian* the Younger, against  
 “ *Theodorus* and *Theodore*t, and the Epistles of  
 “ *Iba*, and their Tenets. (*And against Cyril, a*  
 “ *little lower.*) And the Synod held in the  
 “ City of *Rome*, in the Time of the most  
 “ blessed Pope *Martin*, the eighth Indiction,  
 “ the most pious *Constantin* being Emperor,  
 “ and in his ninth Year. We receive and  
 “ glorify our Lord JESUS CHRIST, as they  
 “ glorified Him, neither adding nor diminish-  
 “ ing any thing, Anathematizing those with  
 “ our Hearts and Mouths whom they ana-  
 “ thematiz’d, and receiving those whom they  
 “ receiv’d, glorifying God the Father with-  
 “ out any Beginning, and his only begotten  
 “ Son generated from Eternity, and the Ho-  
 “ ly Ghost proceeding from the Father and  
 “ the Son after an ineffable Manner, as those  
 “ Holy



## Chap. XVIII. of the English Nation. 325

“ Holy Apostles, Prophets, and Doctors,  
“ whom we have above mention’d did de-  
“ clare. And all we, who with Archbishop  
“ *Theodore* expounded the Catholick Faith,  
“ have subscrib’d.

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### C H A P. XVIII.

*Of John the Singer of the Apostolick See,  
who came into Britain to teach.*

**T**HE Venerable *John*, Archchanter of the Church of the Holy Apostle *Peter*, and Abbat of the Monastery of *St. Martin*, who came lately from *Rome*, by Order of Pope *Agatho*, together with the most Reverend Abbat *Biscop*, surnam’d *Benedict*, of whom mention has been made above, was present at this Synod, and with the rest, sign’d the Decrees of the Catholick Faith. For the said *Benedict* having built a Monastery in *Britain*, in Honour of the most blessed Prince of the Apostles, at the Mouth of the River *Wire*, went to *Rome* with *Ceolfrið* his Companion and Fellow Labourer in that Work, who was after him Abbat of the same Monastery; the said *Benedict* having been several Times before at *Rome*, and was honourably receiv’d by Pope *Agatho* of blessed Memory; of whom he also ask’d and receiv’d the Confirmation of the Immunities of the Monastery he had built, being a Bull of Privilege sign’d by A-  
Y 3 poltolical

apostolical Authority, pursuant to what he knew King *Ecgfrid* had desir'd and granted, by whose Consent also and Gift of Possessions in Land, he had built that Monastery. He then receiv'd the aforesaid Abbat *John* to be conducted into *Britain*, that he might teach in his Monastery the Method of singing throughout the Year, as it was practis'd at *St Peter's* at *Rome*. The Abbat *John* did as he had been commanded by the Pope, teaching the Singers of the said Monastery the Order and Manner of singing and reading aloud and committing to Writing all that was requisite throughout the whole Course of the Year for celebrating of Festivals; all which are still observ'd in that Monastery, and transcrib'd by many others elsewhere. The said *John* did not only teach the Brothers of that Monastery; but such as had Skill in Singing resorted from almost all the Monasteries of the same Province to hear him; and many invited him to teach in other Places. Besides the Affair of Singing and Reading, he had also been directed by the Apostolical Pope, which was carefully to inform himself concerning the Faith of the *English* Church, and to give an Account thereof at his Return to *Rome*. For he also brought with him the Decision of the Synod of the blessed Pope *Martin*, and 105 Bishops; not long before, held at *Rome*, principally against those who taught but one Will and Operation in CHRIST, and gave it to be transcrib'd in the aforesaid Monastery of the most Religious Abbat *Benedict*. That sort of Men at that Time, much perplex'd the Faith of the Church of *Constantinople*; but by the

Help

## Chap. XVIII. of the English Nation. 127

Help of God they were then discover'd and subdu'd. Wherefore Pope *Agatho* being desirous to be inform'd concerning the State of the Church in *Britain*, as well as in other Provinces, and how clear from the Contagion of Hereticks, he gave this Affair in Charge to the most Reverend Abbar *John*, then appointed to go for *Britain*. The Synod we have spoken of having been gather'd to this Effect in *Britain*, the Catholick Faith was found untainted in them all; and a Copy of the same given him to carry to *Rome*. But in his Return to his own Country, he soon after crossing the Sea, fell Sick and Dy'd; and his Body, for the sake of St. *Martin*, in whose Monastery he presided, was by his Friends carry'd to *Tours*, and honourably bury'd; for he had been lovingly entertain'd there when he went into *Britain*, and earnestly intreated by the Brethren, that in his Return to *Rome* he would take that Road, and give them a Visit. In short, he was there supply'd with some to conduct him on his Way, and assist him in the Work enjoin'd him. Tho' he dy'd by the Way, yet the Testimonial of the Faith of the *English* Nation was carry'd to *Rome*, and most agreeably receiv'd by the Apostolical Pope, and all those that heard or read it.



## C H A P. XIX.

*How Queen Etheldrith always preserv'd  
her Virginity; whose Body suffer'd no  
Corruption in the Grave.*

**K**ING *Ecgfrid* took to Wife *Etheldrith*, the Daughter of *Anna* King of the *East-Angles*, of whom mention has been often made, a Man very Religious, and in all respects renowned for his inward Disposition and Actions. She had before been given in Marriage to another, *viz.* to *Tondberht*, Chief of the *Southern Girvii* (*Inhabitants of the Fens of Lincolnshire, &c.*) But he dying soon after he had receiv'd her, she was given to the afore-said King. Tho' she liv'd with him Twelve Years, yet she preserv'd the Glory of perfect Virginity, as I was inform'd by Bishop *Wilfrid* of blessed Memory, upon enquiring of him, by Reason that some question'd the Truth thereof, he saying he was an undoubted Witness of her Virginity, forasmuch as *Ecgfrid* promis'd he would give many Lands and much Money, if he could perswade the Queen to consent to pay the Marriage Duty, for he knew the Queen lov'd no Man so much as him, nor is it to be doubted, but that the same might be once done in our Age, which true Histories tell us, was several Times perform'd in the former Age, through the Assistance

ance of the same Lord, who has promis'd to continue with us unto the End of the World; for that miraculous Effect, by which that Woman's Flesh being bury'd could not suffer Corruption, is a Token, that she had not been defil'd by the Familiarity of Man. She having long requested the King, that he would permit her to lay aside worldly Cares, and to serve only the true King, CHRIST, in a Monastery; having at length with Difficulty prevail'd, went into the Monastery of the Abbess *Ebba*, who was Aunt to King *Ecgfrid*, at the Place call'd the City *Coludi*, (in the Saxon, *Coludelburgh*) being veil'd a Nun by the afore-said Bishop *Wilfrid*; but a Year after she was herself made Abbess in the Country call'd *Elige*, (*Eli*;) where building a Monastery, she began by Works and Examples of a heavenly Life, to be the Virgin Mother of very many Virgins dedicated to God. It is reported of her, that from the Time of her entering into the Monastery, she never wore any Linen, but only Woollen Garments, and would rarely wash in any hot Bath, unless just before any of the greatest Festivals, as *Easter*, *Whitsontide*, and the *Epiphany*, and then she did it last of all, after having, with the Assistance of those about her, first wash'd the other Servants of God there present. Besides, she seldom did eat above once a Day, excepting on the great Solemnities, or some other urgent Occasion, unless some considerable Distemper oblig'd her. From the Time of Mattins she continu'd in the Church at Prayer till it was Day. Some also say, that by the Spirit of Prophecy, she, in the Presence of all, not only foretold

foretold, the Pestilence, of which she was to die, but also the Number of those that should be then snatch'd away out of her Monastery. She was taken away to our Lord, in the midst of her Flock, seven Years after she had been made Abbess, and, as she had order'd, bury'd among them, according to the Time of her Departure, in a wooden Coffin. She was succeeded in the Ministry of Abbess by her Sister *Sexburga*, who had been Wife to *Erconbercht*, King of *Kent*; who, when her Sister had been sixteen Years bury'd, thought fit to take up her Bones, and putting them into a new Coffin, to translate them into the Church. Accordingly she order'd some of the Brother's to provide a Stone to make a Coffin of. They going aboard, because the Country of *Ely* is on every side encompass'd with the Sea or Marshes, and has no large Stones, came to a small abandon'd City, not far from thence, which in the Language of the *English* is call'd *Grantecester*, and presently by the City Walls, found a white Marble Coffin most beautifully Wrought, and neatly cover'd with a Lid of the same sort of Stone. Concluding therefore that God had prosper'd their Journey, returning Thanks to God, they carry'd it to the Monastery; and the Body of the holy Virgin and Spouse of CHRIST, when her Grave was open'd, being brought into sight, it was found as free from Corruption as if she had dy'd

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\* Supposed to be the *Camboritum* of Antoninus, as appears by Bede's calling it a decay'd City; it is now call'd *Grantshester*, a Village not far from Cambridge.



dy'd that very Day, or been then bury'd, as the aforeſaid Biſhop *Wilfrid*, and many others that know it do testify. But the Phyſician *Cinfrid*, who was preſent at her Death, and when ſhe was taken up out of the Grave, was wont of more certain Knowledge to relate, that in her Sickneſs ſhe had a very great Swelling under her Jaw; And I was order'd, ſaid he, to lay open that Swelling, to let out the noxious Matter in it, which I having done, ſhe ſeem'd to be ſomewhat more eaſy for two Days, ſo that many thought ſhe might recover from her Diſtemper; but the third Day the former Pains returning, and ſhe being ſoon ſnatch'd out of the World, exchanging all Pain and Death for everlaſting Life and Health. And when ſo many Years after her Bones were to be taken out of the Grave, a Pavillion being ſpread over it, all the Congregation of Brothers on the one ſide, and of Siſters on the other, ſtanding about it ſinging, and the Abbeſs with a few being gone to take up and waſh the Bones, on a ſudden, we heard the Abbeſs within loudly cry out, Glory be to the Name of the Lord. Not long after they call'd me in, opening the Door of the Pavillion, where I found the Body of the holy Virgin taken out of the Grave and laid on a Bed, as if it had been aſleep. Then taking off the Veil from the Face, they alſo ſhew'd the Inciſion I had made heal'd up; ſo that, to my great Aſtoniſhment, inſtead of the open gaping Wound with which ſhe had been bury'd, there then appear'd only an extraordinary ſlender Scar. Beſides, all the Linen Cloths the Body had been bury'd in, appear'd entire and as freſh, as if they had been that very Day wrapped about her chaſt Limbs. It is reported, that when ſhe was much troubled with the aforeſaid

saïd Swelling, and the Pain of her Jaw, she was much pleas'd with that sort of Distemper, and wont to say, *I know most certainly, that I deservedly bear the Weight of my Sicknes on my Neck, on which, I remember, when I was very young, I bore the needless Weight of Jewels; and therefore, I believe, the Divine Goodness would have me endure the Pain in my Neck, that I may be absolv'd from the Guilt of my needless Levity, having now instead of Gold and precious Stones, a red Swelling. and burning on my Neck.* It happen'd also that by the Touch of that Linen, Devils were expell'd from Bodies possess'd, and other Distempers sometimes cur'd; and the Coffin she was first bury'd in is reported to have cur'd some of Distempers in the Eyes; who praying with their Heads touching that Coffin, presently were deliver'd from the Pain or Dimness in their Eyes. They wash'd the Virgin's Body, and having cloath'd it in new Garments, brought it into the Church, and laid it in the Coffin that had been brought; where it is held in great Veneration to this Day. The Coffin was in a wonderful manner found, as fit for the Virgin's Body, as if it had been made purposely for her, and the Place for the Head particularly cut, exactly fit for her Head, and shap'd to a Nicety. Ely is in the Province of the *East-Angles*, a Country of about six Hundred Families (or, *Hides of Land*,) in the Nature of an Island, enclos'd, as has been said, either with Marshes, or Waters, and therefore it has its Name from the great Plenty of *Eels* taken in those Marshes. There the aforesaid Servant of CHRIST desir'd to have a Monastery, because,

as we have before observ'd, she was descended from that same Province of the *East-Angles*.

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## CHAP. XX.

### *An Hymn on the aforesaid Holy Virgin.*

I think it proper to insert in this History an Hymn of Virginitie, which I compos'd in Elegiack Verse several Years ago, in Praise and Honour of the same Queen and Spouse of CHRIST; and therefore truly a Queen, because the Spouse of CHRIST; and to imitate the Method of the Holy Scripture, in whose History many Verses are inserted, and that is known to be compos'd in Verse and Metre.

*Alma Deus Trinitas, qui sæcula cuncta gubernas,  
Annue jam cæptis, alma Deus Trinitas.*

*Bella Maro resonet, nos paucis dona canamus,  
Munera nos CHRISTI, bella Maro resonet.*

*Cermina casta mihi, fædæ non raptus Helenæ;  
Luxus erit lubricis, carmina casta mihi.*

*Dona superna loquar, miseræ non prælia Trojæ,  
Terra quibus gaudet, dona superna loquar.*

*En Deus altus adit venerandæ Virginis alvum!  
Liberet ut homines, en Deus altus adit !*

*Fœmina Virgo parit mundi devota parentem,  
Porta Maria Dei, fœmina Virgo parit.*

*Gaudet amica cohors de virgine matre tonantis,  
Virginitate micans; gaudet amica cohors.*

*Hujus honor genuit casto de germine plures,  
Virgineos flores hujus honor genuit.*



*Ignibus usta feris, Virgo non cessat Agathe,  
 Eulalia & perfert, ignibus usta feris.  
 Casta feras superat, mentis pro culmine Tecla,  
 Eufemia sacras, casta feras superat.  
 Læta ridet gladios ferro robustior Agnes,  
 Cecilia infestos læta ridet gladios.  
 Multus in orbe viget per sobria corda triumphos,  
 Sobrietatis amor multus in orbe viget.  
 Nostra quoque egregia jam tempora virgo beavit,  
 Etheldritha nitet nostra quoque egregia.  
 Orta Patre eximio, regali & stemmate clara,  
 Nobilior Domino est, orta patre eximio.  
 Percipit inde decus Reginae & sceptrum sub Astris,  
 Plus super astra manens percipit inde decus.  
 Quid petis alma virum sponso jam dedita summo?  
 Sponsus adest CHRISTUS, quid petis alma virum?  
 Regis ut ætherei Matrem jam credo sequaris,  
 Tu quoque sis Mater Regis ut ætherei.  
 Sponsa dicata Deo bis sex regnaverat annis,  
 Inque Monasterio est sponsa dicata Deo.  
 Tota sacrata polo, celsis ubi floruit actis,  
 Reddidit atque animam tota sacrata polo.  
 Virginis alma caro est tumultata bis octo Novembres,  
 Nec putet in tumultu Virginis alma caro.  
 CHRISTE! tui est operis, quia vestis in ipsa Sepulchro  
 Inviolata nitet, CHRISTE! tui est operis.  
 Hydros & ater abit, sacræ pro vestis honore;  
 Morbi diffugiunt, hydros & ater abit.  
 Zelus in hoste furit quondam qui vicerat Evam;  
 Virgo triumphat ovans; Zelus in hoste furit.  
 Aspice nupta Deo, quæ sit tibi Gloria terris,  
 Quæ maneat cælis, aspice nupta Deo.  
 Munera læta capis festivis fulgida tædis;  
 Ecce venit sponsus, munera læta capis.  
 Et nova dulcisono modularis carmina plectro,  
 Sponsa hymno exultans, & novo dulcisono.*

*Nullus*

*Nullus ab altithroni comitatu segregat agni,*

\* *Quam affectu tulerat nullus ab altithroni.*

\* *Sponsam*

Hail triune Power who govern'st every Age,  
King Power assist the Numbers I engage,  
Let *Maro* Wars in loftier Numbers sing,  
I found the Kindness of our Heavenly King.  
Chast is my Verse, nor *Helen's* Rape I write;  
Light Tales like these, but prove the Mind as  
Light.

See! from on high the God descends, confin'd  
In *Mary's* Womb, to rescue lost Mankind.  
Behold! a spotless Maid a God brings forth,  
A God is born, who gave even Nature Birth!  
The Virgin Choir the Mother Maid resound,  
And chaste themselves, her Praises shout around.  
Her bright Example numerous Vot'ries raise,  
Tread spotless Paths, and imitate her Ways.  
The blest *Agatha* and *Eulalia* trust  
Sooner to Flames, then far more dangerous Lust.  
*Tecla* and chaste *Euphemia* overcame  
The Fear of Beasts to save a Virgin Name.  
*Agnes* and sweet *Cecilia*, joyful Maids,  
Smile while the pointed Sword their bolder  
Breasts invades.

Triumphing Joy attends the peaceful Soul,  
Where Heat, nor Reigns, nor Wishes mean con-  
troul.

Thus fair *Eldreda* pure from sensual Crime,  
Bright shining Star! arose to bless our Time.  
Born of a regal Race, her Sire a King,  
More noble Honour to her Lord shall bring.  
A Queen her Name, her Hand a Scepter bears,  
But greater Glories wait above the Stars.

What

What Man wouldst thou desire? See CHRIST  
is made

Her Spouse, her blest Redeemer weds the Maid.  
While you attend the Heavenly Mothers Train,  
Thou shalt be Mother of a Heavenly Reign.  
Twelve Years devote to God she sat a Queen,  
A cloyster'd Nun devote to God has been.  
Noted for pious Deeds, her spotless Soul  
Left the vile World, and soar'd above the Pole.  
Sixteen *Novembers* since was the blest Maid  
Intomb'd, whose Flesh no putrid Damps invade:  
Thy Grace O CHRIST! for in the Coffin's found  
No tainted Vest to wind the Corps around.  
The swelling Dropsy, and dire Atrophy,  
A pale Disease from the blest Vestments fly.  
Rage fires the Fiend, who whilome *Eve* betraid,  
While shouting Angels hail the glorious Maid.  
See! wedded to her God, what Joy remains,  
In Earth, or Heaven, see! with her God she  
reigns!

Behold! the Spouse, the festal Torches shine;  
He comes! behold! what joyful Gifts are thine!  
Thou a new Song on the sweet Harp shalt sing,  
A Hymn of Praise to thy celestial King.  
None from the Flock of the thron'd Lamb shall  
move,  
Whom grateful Passion bind, and Heavenly  
Love.



C H A P. XXI.

*How Bishop Theodore made Peace between the Kings Ecgfrid and Ethilred.*

**I**N the ninth Year of the Reign of King *Ecgfrid*, a great Battle being fought between him and *Ethilred*, King of the *Mercians*, near the River *Trent*, *Elfwini*, Brother to King *Ecgfrid*, was slain, being a Youth about 18 Years of Age, much belov'd by both Provinces, for King *Ethilred* had marry'd his Sister *Ostrich*. There seeming then to be ground for a more bloody War, and more lasting Enmity between those Kings and their fierce Nations, *Theodore*, the Bishop beloved of God, relying on the Divine Assistance, by his wholesome Admonitions quite extinguish'd the dangerous Fire that was breaking out ; so that the Kings and their People on both sides being appeas'd, no Man was put to Death, but only the usual Mulct paid to the King for his Brother that had been kill'd ; which Peace continu'd long after between those Kings and their Kingdoms.

## CHAP. XXII.

*How a certain Captive's Chains fell off  
when Masses were sung for him.*

**I**N the aforesaid Battle, wherein *Elfwin* the King's Brother was kill'd, a memorable Fact is known to have hapned, which I think ought not to be pass'd by in silence; but that the Relation of the same will conduce to the Salvation of many. In that Battle one *Imma*, a Youth belonging to the King was left as dead, and having lain so all that Day and the next Night among the dead Bodies, at length he came to himself, and sitting, bound up his Wounds the best he could. Then having rested a while, he stood up, and began to go off, to seek some Friends that might take care of him: but in so doing was discover'd and taken by some of the Enemy's Army, and carry'd before their Lord, who was an Earl belonging to King *Ethilred*. Being by him ask'd, *Who he was*, and fearing to own himself a Soldier, he answer'd, *He was a Peasant, poor and marry'd, and that he came to the Army with others to bring Provisions to the Soldiers.* The Earl entertain'd him and order'd his Wounds to be dress'd; and when he began to recover, to prevent his escaping; order'd him to be bound, but that could not be perform'd, for as soon as they that bound him were gone, his Bonds were all loos'd.

He had a Brother call'd *Tunna*, who was a Priest and Abbat of a Monastery in the City, which from him is still call'd a *Tunmacester*. He hearing that his Brother had been kill'd in the Fight, went to see whether he could find his Body; and finding another very like him in all respects, concluded it to be his, carry'd the same to his Monastery, and bury'd it honourably, and took care often to say Masses for the Absolution of his Soul; the Celebration whereof occasion'd what I have said, that none could bind him but he was presently loos'd. In the mean Time, the Earl that kept him, was amaz'd, and began to enquire, why he could not be bound; whether he had any Spells about him, as are spoken of in fabulous Stories. He answer'd, *he knew nothing of those Contrivances, But I have, said he, a Brother who is a Priest in my Country, and I know that he, supposing me to be kill'd, causes Masses to be said for me; and if I were now in the other Life my Soul there, through his Intercession would be deliver'd from Pain.* Having continu'd with the Earl some Time, they that attentively observ'd him, by his Countenance, Mien and Discourse, took notice, that he was not of the meaner sort, as he had said, but of some Quality. The Earl then privately sending for him, press'd to know who he was, promising to do him no Harm, if he would ingenuously confess his Quality. Which when he had done, declaring, *that he*

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*had*

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a *Tinmouth* in *Yorkshire*; *Mr. Cambden* will by no means allow this Derivation of *Bede's*, but on the contrary, is very confident that it was in the Roman Times call'd *Tunnocellium*, and that the Saxon Derivation is not taken from a Priest's Name, but that of a River. But it is likely that *Bede* knew best.



*had been the King's Servant. The Earl answer'd, I did perceive by all your Answers, that you was no Peasant. And now you deserve to die, because all my Brothers and Relations were kill'd in that Fight; yet I will not put you to Death because it will be a Breach of my Promise. As soon therefore as he was recover'd, he sold him at London, to one Fresco, but he could never be bound by him, nor all the Way as he was led along; but tho' his Enemies put several sorts of Bonds on him, they were all loos'd. The Buyer perceiving that he could no way be bound, gave him leave to ransom himself if he could; for at the third Hour (nine in the Morning,) when the Masses were wont to be said, the Bands were generally loos'd. He having taken an Oath, that he would either return, or send him the Mony for his Ransom, went into Kent to King Lothere, who was Son to the Sister of Queen Etheldrith, above spoken of, and he had once been her Servant. He ask'd and receiv'd of him the Price of his Ransom, and as he had promis'd, sent it to his Master. Returning afterwards into his own Country, and coming to his Brother; he gave him an exact Account of all his Fortunes good and bad; and by his Relation he understood, that his Bonds had been generally loos'd at those Times when Masses had been celebrated for him; and that other Advantages which had accru'd to him in Time of Danger, had been conferr'd on him from Heaven, through the Intercession of his Brother, and the Oblation of the saving Sacrifice. Many hearing this Account from the aforesaid Man, were stirr'd up in the Faith and Devotion of Piety either to Prayer, or to Alms-*

Almsdeeds, or to offer up to our Lord the Sacrifice of the Holy Oblation, for the Deliverance of their Friends that had departed this World ; for they understood that saving Sacrifice was available for the eternal Redemption both of Body and Soul. This Story was also told me by some of those who had heard it related by the Person himself to whom it happen'd ; therefore I thought fit to insert it in our Ecclesiastical History as I had it fully made out to me.

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## CHAP. XXIII.

### *Of the Life and Death of the Abbess Hilda.*

**I**N the Year of the Incarnation of our Lord 680, the most religious Servant of CHRIST, *Hilda*, Abbess of the Monastery that is call'd *Streaneshalh*, as abovemention'd, after having perform'd many heavenly Works on Earth, pass'd from thence to receive the Rewards of the heavenly Life, on the 15<sup>th</sup> Day of the *Kalends* of *December*, at the Age of 66 Years ; the which being equally divided, she spent the first thirty three, living most nobly in the secular Habit ; and more nobly dedicated the next like Number to our Lord in a Monastick Life. For she was nobly Born, being the Daughter of *Hereric*, Nephew to King *Edwin*, with which King she also embrac'd the Faith and Mysteries of CHRIST, at the Preaching of *Paulinus* the first Bishop of the

the *Northumbrians*, of blessed Memory, and preserv'd the same undefil'd till she pass'd to enjoy Him in Heaven. She resolving to quit the secular Habit and to serve Him alone, withdrew into the Province of the *East-Angles*, for she was ally'd to the King; being desirous to pass over from thence into *France*, forsaking her native Country and all she had, and so live a Stranger for our Lord in the Monastery of *Cale*, that she might with more ease attain to the Eternal Country of Heaven; because her Sister *Heresuit*, Mother to *Aldulf* King of the *East-Angles*, at that Time, expected an everlasting Crown in that same Monastery, under regular Discipline. Being led by her Example, she continu'd a whole Year in the aforesaid Province upon the Design of going Abroad. Afterwards, Bishop *Aidan* being recall'd Home, he gave her the Land of one Family on the North side of the River *Wire*; where she also led a Monastical Life a Year, with very few Companions. After which she was made Abbess in the Monastery call'd *Heortheu*, (in the Saxon, *Heortea*), the which Monastery had been founded, not long before, by the Religious Servant of CHRIST, *Heru*, who is said to have been the first Woman that in the Province of the *Northumbrians* took upon her the Habit and Life of a Nun, being Consecrated by Bishop *Aidan*. But she, soon after she had founded that Monastery, went away to the City of <sup>b</sup> *Kalcaceaster*, and there settled her Dwelling. The Servant of CHRIST is  
Hildc,

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<sup>b</sup> The Calcaria of Antoninus; thought to be Tadcaster in Yorkshire.



*Hilda*, being set over that Monastery, began immediately to reduce all Things to a regular Course of Life, according as she was instructed by Learned Men; for Bishop *Aidan*, and other Religious Men that knew her, entirely lov'd, frequently visited, and diligently instructed her; because of her innate Wisdom, and Inclination to the Service of God. When she had for some Years govern'd this Monastery, wholly intent upon establishing a regular Life, it happen'd, that she also undertook to build or to order a Monastery in the Place call'd *Streanesbath*; the which Work enjoin'd her, she industriously perform'd; for she put this Monastery under the same regular Discipline as she had done the former; and taught there the strict Observance of Justice, Piety, Chastity, and other Virtues, and particularly of Peace and Charity; so that after the Example of the Primitive Church, no Person was there Rich, and none Poor, all being in common to all, and none having any Property. Her Prudence was so great, that not only indifferent Persons, but even Kings and Princes, as Occasion offered, ask'd and receiv'd her Advice. She oblig'd those under her Direction to attend so much to reading of the Holy Scriptures, and to exercise themselves so much in Works of Justice, that many might be there found fit for the Ecclesiastical Degree, that is, to serve at the Altar. In short, we afterwards saw five Bishops taken out of that Monastery, and all of them Men of singular Merit and Sanctity, whose Names were, *Bosa*, *Aetla*, *Ostfor*, *John*, and *Wilfrid*. We have above taken notice, that the first of them was consecrated Bishop at

*York*. Of the second it is to be observ'd, that he was appointed Bishop of *Dorchester*. Of the two last we shall speak hereafter, as they were consecrated; the first, Bishop of *Hagulfstad*, the second, of the Church of *York*. Of the middlemost we will here take notice, that having apply'd himself to the Reading and Observation of the Scriptures in both the Monasteries of *Hilda*, at length being desirous to attain a greater Perfection, he went into *Kent* to Archbishop *Theodore* of blessed Memory; where having spent some more Time in sacred Studies, he also resolv'd to go to *Rome*, which in those Days was reckon'd of great Moment. Returning thence into *Britain*, he took his Way into the Province of *Wiccii*, (*Worcestershire*,) where King *Osric* then rul'd, and continu'd there a long Time preaching the Word of Faith, and making himself an Example of good Life to all that saw and heard him. At that Time *Boselus*, the Bishop of that Province, labour'd under such Weakness of Body, that he could not himself perform the Episcopal Functions; for which Reason this *Ostfor* was, by universal Consent, chosen Bishop in his stead, and by order of King *Ethelred*, consecrated by Bishop *Wilfrid* of blessed Memory, who was then Bishop of the *Midland-Angles*, because the Archbishop *Theodore* was dead, and no other Bishop ordain'd in his Place. Before the aforesaid Man of God *Boselus*, *Tatfrith*, a most learned and industrious Man, and of an excellent Wit, had been chosen Bishop there from the same Abbess's Monastery; but had been snatch'd away by an untimely Death, before he could be ordain'd. Thus the aforesaid

said Servant of CHRIST, and Abbess, *Hilda*, whom all that knew her, call'd Mother, for her singular Piety and Grace, was not only an Example of good Life to those that liv'd in her Monastery, but afforded Occasion of Amendment and Salvation to many that liv'd at a Distance, to whom the Fame was brought of her Industry and Virtue. For it was necessary that the Dream her Mother *Bregusuit* had during her Infancy, should be fulfill'd. She, at the Time that her Husband *Hereric* liv'd in Banishment, under *Cerdic* King of the *Britons*, where he was also poison'd, in a Dream, seem'd to seek for him, then missing, most carefully, and to find no sign of him any where; but after having us'd all her Industry to seek him, she found a most precious Jewel under her Garment, which she looking on very attentively, it cast such a Light as spread it self throughout all *Britain*; the which Dream was truly fulfill'd in her Daughter that we speak of; whose Life was a Light of Example, not only to herself, but to all that desir'd to live well. When she had govern'd this Monastery many Years, it pleas'd the merciful Provider for our Salvation, to give her holy Soul the Trial of a long Sickness, to the end that, according to the Apostle's Example, her *Virtue might be perfected in Infirmary*. Falling into a Fever, she was wasted with a violent Heat, and never ceas'd to be afflicted with the same for six Years continually; during all which Time she never fail'd either to return Thanks to her Maker, or publicly and privately to instruct the Flock committed to her Charge; for by her own Example she admonish'd all

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Persons, to serve God dutifully in perfect Health; and always to return Thanks to him in Adversity, or bodily Infirmary. In the 7<sup>th</sup> Year of her Sickness, the Distemper turning inwards, she came to her last Day, and about Cock crowing, having receiv'd the *Viaticum* of the holy Communion, and call'd together the Servants of CHRIST, that were within the same Monastery, admonishing them to preserve Evangelical Peace among themselves, and with all others; and as she was making her Speech, she joyfully saw Death, or that I may speak in the Words of our Lord, *pass'd from Death to Life*. That same Night it pleas'd the Almighty Lord, by a manifest Vision, to make known her Death in another Monastery, at a Distance from hers, which she had built that same Year, and is call'd *Hakenes*. There was in that Monastery a certain Nun, call'd *Begu*, who having dedicated her Virginity to God, had serv'd him upwards of thirty Years in Monastical Conversation. She being then in the Dormitory of the Sisters, on a sudden, heard the known Sound of a Bell in the Air, which us'd to awake and call them to Prayers, when any one of them was taken out of this World, and opening her Eyes, as she thought, she saw all fill'd with a Light coming in from the Top of the House laid open; looking earnestly upon that Light, she saw the Soul of the aforesaid Servant of God in that same Light attended and conducted to Heaven by Angels. Then awaking, and seeing the other Sisters lying about

about her, she perceiv'd that what she had seen was shewn her either in a Dream or a Vision; and rising immediately in a great Fright, she ran to the Virgin, who then presided in the Monastery instead of the Abbess, whose Name was *Frigyth*, and shedding many Tears and Sighing, told her that the Abbess *Hilda*, Mother of them all was departed this World, and had in her Sight ascended to eternal Bliss, and the Company of the Heavenly Citizens, with a great Light, and conducted by Angels. She having heard it, awak'd all the Sisters, and calling them to the Church, admonish'd them to pray and sing Psalms for her Soul; which they having done, during the remaining Part of the Night, the Brothers came by break of Day, with Advice of her Death, from the Place where she deceas'd. They answer'd, they had known the same before, and then relating how and when they had heard it, by which it appear'd, that her Death had been shewn to them in a Vision the same Hour, that the others said she had departed this World. Thus it was by Heaven happily ordain'd, that when some saw her Departure out of this World, the others should be acquainted with her Admittance into the Eternal Life of Souls. Those Monasteries are about 13 Miles distant from each other. It is also reported, that her Death was, in a Vision, made known to one of the Virgins devoted to God, who lov'd her most passionately, in the same Monastery, where the said Servant of God dy'd. This Nun saw the Soul ascend to Heaven with Angels; and this she declar'd, the very same Hour that it happen'd, to those Servants of CHRIST, that

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were with her; and awak'd them to pray for her Soul, even before the rest of the Congregation had heard of her Death. The Truth whereof was known to the whole Monastery in the Morning. The aforesaid Nun was at that Time with some other Servant of CHRIST, in the remotest Part of the Monastery, where the Women newly come to Conversion were wont to be upon Tryal, till such Time as being regularly instructed, they were taken into the Society of the Congregation.

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### C H A P. XXIV.

*That there was in the said Abbess's Monastery a Brother, on whom the Gift of writing Verses was bestow'd by Heaven.*

THERE was in this Abbess's Monastery a certain Brother, particularly remarkable for the Grace of God, who was wont to make pious and religious Verses, so that whatsoever was interpreted to him out of holy Writ, he soon after put the same into poetical Expressions of much Sweetness and Compunction, in his own, that is, the *English* Language. By his Verses the Minds of many were often excited to despise the World, and to aspire to the heavenly Life. Others after him attempted in the *English* Nation to compose religious Poems, but none could ever compare with him; for he did not learn the Art of Poetising of Men, but through the Divine Assistance;



Assistance; for which Reason he never could compose any trivial or vain Poem; but only those that relate to Religion suited his Religious Tongue; for having liv'd in a secular Habit, till well advanc'd in Years, he had never learnt any Thing of versifying; for which reason being sometimes at Entertainments, when it was agreed for the more Mirth, that all present should sing in their Turns, when he saw the Instrument come towards him, he rose up from Table, and return'd home. Having done so at a certain Time, and going out of the House where the Entertainment was, to the Stable, the Care of Horses falling to him that Night, and composing himself there to rest at the proper Time, a Person appear'd to him in his Sleep, and saluting him by his Name, said, Cedmon, *Sing some Song to me.* He answer'd, *I cannot sing; for that was the Reason why I left the Entertainment, and retir'd to this Place, because I could not sing.* The other who talk'd to him, reply'd, *However you shall sing. What shall I sing,* rejoin'd he, *Sing the beginning of Creatures,* said the other. Hereupon, he presently began to sing Verses to the Praise of God, which he had never heard, the Purport whercof was thus, *We are now to praise the Maker of the Heavenly Kingdom, the Power of the Creator and his Counsel, the Deeds of the Father of Glory. How he, being the eternal God, became the Author of all Miracles, who first as Almighty Preserver of Human Race, created Heaven for the Sons of Men as the Roof of the House, and next the Earth.* This is the Sense, but not the Words in order as he sung them in his Sleep; for Verses, tho' never so well

well compos'd, cannot be literally translated out of one Language into another, without losing much of their Beauty and Loftiness. Awakening from his Sleep, he remember'd all that he had sung in his Dream, and soon added much more to the same Effect in Divine Verses. Coming in the Morning to the Steward that he was under, he acquainted him with the Gift he had receiv'd ; and being conducted to the Abbess, he was order'd in the Presence of many Learned Men, to tell his Dream, and repeat the Verses, that they might give all their Judgment, what it was, and whence it proceeded that he said. They all concluded, that an heavenly Grace had been conferr'd on him by our Lord. They expounded to him a Passage in Holy Writ, either Historical, or Doctrinal, ordering him, if he could, to put the same into Verse. Having undertaken it, he went away, and returning the next Morning, gave it to them compos'd in most excellent Verse ; whereupon the Abbess, embracing the Grace of God in the Man, instructed him to quit the secular Habit, and take upon him the Monastical Life ; which being accordingly done, she associated him to the rest of the Brethren in her Monastery, and order'd that he should be taught the whole Series of the sacred History. He keeping in mind all that he could learn by the Ear, and as it were chewing the Cud, converted the same into most harmonious Verse ; and sweetly repeating the same, made his Masters in their Turn his Hearers. He sang the Creation of the World, the Origin of Man, and all the History of *Genesis* ; and made many Verses of the Departure of the Children of *Israel*

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out of *Egypt*, and their entring the Land of Promise; with many other Histories of Holy Writ; the Incarnation, Passion, Resurrection of our Lord, and his Ascension into Heaven; the coming of the Holy Ghost, and the preaching of the Apostles; also the Terror of future Judgment, the Horror of the Pains of Hell, and the Delights of Heaven; besides many more, about the Divine Benefits and Judgments, by which he endeavour'd to turn away all Men from the Love of Vice, and to excite in them the Love of, and Application to good Actions; for he was a very religious Man, and humbly submitting to regular Discipline; but full of Zeal against those who would behave themselves otherwise; for which Reason he put an happy Period to his Life. For when the Time of his Departure drew near, he labour'd for the space of fourteen Days under a Preparatory Corporal Infirmary, yet so moderate that he could talk and go all that Time. He was in the next House to which those that were sick, and like shortly to die, were carry'd. He desir'd the Person that attended him, in the Evening, as the Night came on, in which he was to depart this World, to make ready a Place there for him to take his Rest. He admiring why he should desire it, because there was as yet no sign of his dying soon, did what he had order'd. Being there and conversing pleasantly in a joyful manner with the rest that were in the House before, when it was past Midnight, he ask'd them, *Whether they had the Eucharist there?* They answer'd, *What need of the Eucharist?* for you are not likely to die, since you talk so merrily with us, as in perfect Health,



*Health.* However, said he, *bring me the Eucharist.* Having receiv'd the same into his Hand, he ask'd, *Whether they were all in Charity with him, and without any Distaste or Rancour?* They answer'd, *That they were all in perfect Charity, and void of any Anger;* and in their turn ask'd him, *Whether he was in the same Mind towards them.* He answer'd, *I am in Charity, my Children, with all the Servants of God.* Then strengthening himself with the Heavenly Viaticum, he prepar'd for the Entrance into another Life; and ask'd, *How near the Time was, when the Brothers were to be awak'd to sing the Night Praises to our Lord?* They answer'd, *It is not far off.* Then he said, *Well, let us wait that Hour;* and signing himself with the Sign of the Cross, he laid his Head on the Pillow, and falling into a Slumber ended his Life so in Silence. Thus it came to pass, that as he had serv'd God with a simple and pure Mind, and undisturb'd Devotion, so he now departed to his Presence, leaving the World by a quiet Death; and that Tongue, which had compos'd so many saving Words in Praise of the Creator, utter'd its last Words in signing himself with the Cross, and recommending himself into his Hands; and by what has been here said, he seems to have had Foreknowledge of his Death.

## CHAP. XXV.

*Of the Vision that appear'd to a certain  
Man of God before the Monastery of the  
City Coludi was burnt down.*

AT this Time the Monastery of Virgins, call'd the City of *Coludi*, abovemention'd, was burnt down, through Carelesness; and yet all that knew the same might observe that it hapned through the Malice of those that dwelt in it, and chiefly of those who seem'd to be the greatest. But there wanted not a Warning of the approaching Punishment from the Divine Goodness, by which they might have stood corrected, and by Fasting, Prayers and Tears, like the *Ninivites*, have averted the Anger of the just Judge. There was in that Monastery a Man of the *Scotish* Race, call'd *Adamannus*, leading a Life entirely devoted to God in Continence and Prayer, insomuch that he never took any Food or Drink, except only on *Sundays* and *Thursdays*; but of-

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2 The Saxon Paraphrase of King Ælfred has it *mynster þ mon memeb Coludeb burgh*, i. e. *the Monastery that Men call'd Coludeburgh*, and in the Saxon Chronicle it is so call'd: The Fire is said to be sent as a Judgment from Heaven; the Place is now call'd Coldingham, and is in the Marches between Scotland and England.

ten spent whole Nights in Prayer. This Austerity of Life, he had first taken up out of Necessity to correct his Pravity ; but in Process of Time that Necessity became a Custom. For in his Youth he had been guilty of some wicked Action, for the which, when he came to himself, he conceiv'd extraordinary Horror, and dreaded he should be punish'd for the same by the upright Judge. Repairing therefore to a Priest, who he hop'd might show him the Way of Salvation, he confess'd his Guilt, and desir'd to be advis'd, how he might avoid the future Wrath of God. The Priest having heard his Offence, said, *A great Sore requires much Application in the Cure ; and therefore give yourself up as far as you are able to Fasting, reading of Psalms, and Prayer, to the end, that thus preventing the Wrath of our Lord, in Confession, you may find him merciful.* He being highly affected with the Grief of a guilty Conscience, and desiring, as soon as possible to be loos'd from the inward Fetters of Sin, which lay heavy upon him, answer'd, *I am young in Years, and strong of Body, and shall therefore easily bear with whatsoever you shall enjoin me to do, so I may be sav'd in the Day of our Lord ; tho' you should command me to spend the whole Night in Prayer standing, and to pass the whole Week in Abstinence.* The Priest reply'd, *It is too much for you to hold out the whole Week without Bodily Sustenance ; but it is sufficient to fast two or three Days : Do this till I come again to you in a short Time, when I will more fully show you what you are to do, and how long to continue your Penance.* Having so said, and prescrib'd him the Measure of his Penance, the Priest went away ; and upon  
some



some sudden Occasion pass'd over into *Ireland*, whence he was descended, and return'd no more to him, as he had appointed. He remembering the Injunction and his own Promise, totally addicted himself to Tears, Penance, Holy Watching and Continence; so that he only fed on *Thursdays* and *Sundays*, as has been said; and eat nothing all the other Days of the Week. When he heard that his Priest was gone to *Ireland*, and dy'd there, he ever after observ'd that same Abstinence, according to his Direction; and as he had began that Course through the Fear of God, being penitent for his Guilt, so he still continu'd the same untir'd for the Divine Love, being pleas'd with the Rewards. Having practis'd this carefully for a long Time, it hapned that going on a Day far from that Monastery, accompany'd by one of the Brothers, and returning from his Journey, when they drew near to the Monastery, and beheld its lofty Buildings, the Man of God burst out into Tears, and his Countenance discover'd the Trouble of his Heart. His Companion perceiving it, ask'd what was the Occasion, to which he answer'd, *The Time is at hand, when a devouring Fire shall consume all these Structures you behold, as well publick as private.* The other hearing these Words, as soon as they came into the Monastery, told them to *Ebba*, the Mother of the Congregation. She, with good Cause, being much concern'd at that Prediction, call'd the Man to her, and narrowly enquir'd of him, how he came to know that. He answer'd, *Being lazy one Night lately watching; and singing Psalms, I on a sudden saw a Person unknown, standing by*  
*A a 2 me,*

me, and being startled at his Presence, he bid me not to fear, and speaking to me in a familiar manner. You do well, said he, in that you spend this Night Time of Rest, not in giving yrurself up to Sleep, but in *Watching and Prayer*. I answer'd, I know I have great need of wholesome *Watching*, and earnest *Praying* to our Lord to pardon my *Transgressions*. He reply'd, You are in the right, for you and many more do need to redeem their Sins by good *Works*, and when they cease from labouring about *Temporal Affairs*, then to labour the more eagerly for the Desire of *Heavenly Goods*; but this very few do; for I having now visited all this *Monastery* regularly, look'd into every ones *Chambers and Beds*, and found none of them all besides yourself busy about the Care of his Soul; but all of them, both *Men and Women*, either indulge themselves in sloathful Sleep, or watch to commit Sin; for even the little Houses that were built for praying or reading, are now converted into Places of *Feasting, Drinking, Talking*, and other *Delights*. The very *Virgins* dedicated to God, laying aside the Respect due to their Profession, whensoever they are at leisure, apply themselves to weaving of fine *Garments*, either to use them in adorning themselves like *Brides*, to the Danger of their Condition, or to gain the Friendship of strange Men. For which reason an heavy Judgment from Heaven is deservedly ready to fall on this Place and its Inhabitants by devouring Fire. The Abbess said, Why did you not sooner acquaint me with what you knew? He answer'd, I was afraid to do it, out of respect to you, lest you should be too much afflicted; yet you may have this Comfort, that the Calamity will not happen in your Days. This Vision being divulg'd abroad, the Inhabitants of that Place

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Place began a little for a few Days to be in Fear, and leaving off their Sins, to punish themselves; but after the Abbess's Death, they return'd to their former Filth, nay, they became more Wicked; and when they thought themselves in Peace and Security, they soon felt the Effects of the aforesaid Judgment. That all this fell out thus, was told me by my most Reverend Fellow Priest *Edgisl* (in the Saxon, *Eadgyls*) who then liv'd in that Monastery. Afterwards, many of the Inhabitants departing thence, on Account of the Destruction, he liv'd a long Time in our Monastery, and dy'd there. We thought fit to insert this in our History, to admonish the Reader of the Works of our Lord, *how terrible he is in his Councils on the Sons of Men*, lest we at some Time indulging the Pleasures of the Flesh, and dreading the Judgment of God too little, fall under his sudden Wrath, and either be severely afflicted with Temporal Losses, or else being more severely try'd, be snatch'd away to eternal Perdition.

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### C H A P. XXVI.

#### *Of the Death of the Kings Ecgfrid and Lothere.*

I N the Year of our Lord's Incarnation 684, *Ann. 684*  
Ecgfrid King of the Northumbrians, sending his General *Beorht* with an Army into Ireland, miserably wasted that harmless Nation,  
Aa 3 which



which had always been most friendly to the *English*; infomuch that their hostile Rage spar'd not even the Churches or Monasteries. Those Islanders, to the utmost of their Power, repell'd Force with Force, and imploring the Assistance of the Divine Mercy, long pray'd continually to be reveng'd; and tho' such a curse cannot possess the Kingdom of God, it is believ'd, that those who were justly cursed on Account of their Impiety, did soon suffer the Penalty of their Guilt from the avenging Hand of God; for the very next Year, that same King, rashly leading his Army to ravage the Province of the *Picts*, much against the Advice of his Friends, and particularly of *Cuthbert* of blessed Memory, who had been lately ordain'd Bishop; the Enemy making shew as if they fled, that King was drawn into the Streights of inaccessible Mountains, and slain, with the greatest Part of the Forces he had led on, in the 40<sup>th</sup> Year of his Age, and the 15<sup>th</sup> of his Reign, on the 13<sup>th</sup> of the *Kalends* of *June*. His Friends, as has been said, advis'd him not to engage in this War; but he having the Year before refus'd to give ear to the most Reverend Father, *Egbert*, advising him not to infect the *Scots*, who did him no harm, it was laid upon him as a Punishment for his Sin, that he should not now regard those, who would have prevented his Death. From that Time the Hopes and Strength of the *English* Crown began to waver, and go retrograde; for the *Picts* recover'd their own Lands which had been held by the *English* and the *Scots*, that were in *Britain*, and some of the *Britons* their Liberty, which they

have

have still enjoy'd for about 46 Years past. Among the many of the *English* Nation that then either fell by the Sword, or were made Slaves, or that escap'd by Flight out of the Country of the *Picts*, the most Reverend Man of God *Trumwin*, who had been made Bishop over them, withdrew with his People that were in the Monastery of *Ebbecurnig*, seated in the Country of the *English*, but close by the Arm of the Sea, which parts the Lands of the *English* and the *Scots*. Having recommended his Followers wheresoever he could to his Friends in the Monasteries, he chose his own Place of Residence in the oft mention'd Monastery of Men and Women Servants of God, at *Streane-shalch*, and there he for several Years led a Life in all monastical Austerity, not only to his own, but to the Benefit of many, with a few of his own People; and dying there, he was bury'd in the Church of St. *Peter* the Apostle with the Honour due to his Life and Rank. The Royal Virgin *Elfled*, with the Mother *Eanfled*, abovemention'd, then presided over that Monastery; but the Bishop coming thither, the devout Woman found in him extraordinary Assistance in Governing, and Comfort to herself. *Aldfrid* succeeded *Ecgrid* in the Throne, being a Man most learned in Scripture, said to be Brother to the other, and Son to King *Oswin*. He nobly retriev'd the ruin'd State of the Kingdom, tho' within narrower Bounds. The same Year, being from the Incarnation of our Lord, 685, *Lothere*, King of *Kent*, dy'd on the 8<sup>th</sup> of the *Ides* of *February*, when he had Reign'd 12 Years, after his Brother *Ecgbert*, who had reign'd 9 Years. He was wounded in Battle

with the *South-Saxons*, whom *Edric*, the Son of *Ecgbert* had rais'd against him, and dy'd in the Dressing. After him, the same *Edric* reign'd a Year and an half. He dying, Kings of doubtful Title, or Foreigners, for some time wasted the Kingdom, till the lawful King, *Wichtred*, the Son of *Ecgbert*, being settled in the Throne, by Religion and Industry, deliver'd his Nation from foreign Invasion.

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## CHAP. XXVII.

*How the Man of God, Cuthbert, was made Bishop; and how he liv'd and taught whilst still in a Monastical Life.*

THE same Year that King *Ecgfrid* departed this Life, he, as has been said, promoted to the Bishoprick of the Church of *Lindisfarne*, the holy and venerable *Cuthbert*, who had for many Years led a solitary Life, in great Continence of Body and Mind, in a very small Island, call'd *Farne*, distant almost nine Miles from that same Church in the Ocean. He from his very Childhood had always been inflam'd with the desire of a religious Life; but in his youthful Years, he took upon him the Habit and Name of a Monk. He first enter'd into the Monastery of *Mailros*, which is on the Bank of the River *Twede*, and was then govern'd by the Abbat *Eata*, a most meek and simple



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simple Man; who was afterwards made Bishop of the Church of *Hagulfstad* or *Lindisfarne*, as has been said above; over which Monastery at that Time was plac'd *Boisil*, a Priest of great Virtue, and a Prophetick Spirit. *Cuthbert* humbly submitting himself to this Man's Direction, from him receiv'd both the Knowledge of the Holy Scriptures, and Example of good Works. After he departed to our Lord, *Cuthbert*, was plac'd over that Monastery, where he instructed many in regular Life, both by the Authority of a Master, and the Example of his own Behaviour. Nor did he afford Admonitions and an Example of a Regular Life to his Monastery alone, but endeavour'd to convert the People round about far and near from the Life of foolish Custom, to the Love of heavenly Joys; for many profan'd the Faith they had receiv'd with wicked Actions, and some also in the Time of a Mortality, neglecting the Sacraments of Faith they had receiv'd, had recourse to the false Remedies of Idolatry, as if they could have put a Stop to the Plague sent from God, by Enchantments, Spells, or other Secrets of the Hellish Art. In order to correct the Error of both sorts, he often went out of the Monastery, sometimes on Horseback, but oftner a Foot, repair'd to the neighbouring Towns, and preach'd the Way of Truth to such as were gone astray; which had been also done by *Boisil* in his Time. It was then the Custom of the *English* People, that when a Clerk or Priest came into the Town, they all, at his Command, flock'd together to hear the Word; willingly heard what was said, and more willingly practis'd those Things

Things that they could hear or understand. But *Cuthbert* was so skilful an Orator; so fond was he of perswading what he taught, and such a Brightness appear'd in his Angelical Face, that no Man present durst presume to conceal from him the most hidden Secrets of his Heart, but all openly confess'd what they had done; because they thought the same could not be conceal'd from him, and wip'd off the Guilt of what they had so confess'd with worthy Fruits of Penance, as he commanded. He was wont chiefly to resort to those Places, and preach in such Villages, as being seated in craggy uncouth Mountains at a great Distance, were frightful to others to behold, and whose Poverty and Barbarity render'd them inaccessible to other Teachers; the which nevertheless he, having entirely devoted himself to that pious Labour, did so industriously apply himself to polish with his Doctrine, that when he departed out of his Monastery, he would often stay a Week, sometimes two or three, and sometimes a whole Month before he returned home; continuing among the Mountains to draw that clownish People by his Preaching and Example to heavenly Employments. This venerable Servant of our Lord having thus spent many Years in the Monastery of *Mailros*, and there become conspicuous by many Miracles, his most Reverend Abbat *Eata*, remov'd him to the Isle of *Lindisfarn*, that he might there also, by the Authority of a Superior and his own Example, instruct the Brethren in the Observation of regular Discipline; for the same most Reverend Father, then govern'd that Place

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Place also as Abbat; for from ancient Times, the Bishop was wont to reside there with his Clergy, and the Abbat with his Monks, who were likewise under the Care of the Bishop; because *Aidan*, who was the first Bishop of the Place, being himself a Monk, brought Monks thither, and settled the Monastical Profession there; as the blessed Father *Augustin* is known to have done before in *Kent*, the most Reverend Pope *Gregory* writing to him, as has been said above, to this Effect. *But in regard that your Brotherhood, having been instructed in Monastical Rules, must not live apart from your Clergy in the Church of the English, which has been lately, through the Help of God, converted to the Faith; you must therefore establish that Course of Life, which was among our Ancestors in the Primitive Church, among whom, none call'd any thing that he possess'd his own; but all things were in common to them.*

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## C H A P. XXVIII.

*How the same St. Cuthbert, being an Anchorite, by his Prayers obtain'd a Spring in a dry Soil, and had a Crop of Seed sown by himself out of Season.*

**C**UTHBERT afterwards advancing in his devout Intentions, arriv'd at the secret Silence of Eremitical Contemplation. But forasmuch as we have several Years since written

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ten enough of his Life and Virtues, both in heroick Verse and Prose, it may suffice at present only to mention this, that when he was about to repair to the Island, he made this Protestation to the Brothers, saying; *If it shall please the Divine Goodness to grant me, that I may live in that Place by the Labour of my Hands, I will willingly reside there; but if not, I will, by God's Permission, very soon return to you.* The Place was quite destitute of Water, Corn, and Trees; and being infested by evil Spirits, very inconvenient for human Habitation; but it became in all respects habitable, at the Desire of the Man of God; for upon his Arrival, the wicked Spirits withdrew. When he had there, after expelling the Enemies, with the Assistance of the Brethren, built himself a small Dwelling, with a Trench about it, and the necessary Cells, and an Oratory; he order'd the Brothers to dig a Pit in the Floor of the Dwelling, the Ground being hard and stony, wherein no Hopes appear'd of any Spring. They having done accordingly, upon the Faith and Request of the Servant of God, the next Day it appear'd full of Water, which to this Day affords Plenty of it's heavenly Gift to all that resort thither. He also desired that all Instruments for Husbandry might be brought him, and some Wheat; and having sown the same at the proper Season, nothing either Stalk, or so much as a Leaf sprouted from it by the next Summer. Hereupon, the Brethren visiting him according to custom, he ordered Barley to be brought him, in case it were either the Nature of the Soil, or the Divine Will, that such Grain should rather grow.

grow there. Having sow'd that in the same Field as it was brought him, after the proper Time of sowing, and consequently without any likelihood of its coming to good, a plentiful Crop immediately coming up, afforded the Man of God the wish'd for Sustenance by his own Labour. When he had there serv'd God in Solitude many Years, the Trench which encompass'd his Habitation being so high, that he could from thence see nothing but Heaven, to which he so ardently aspir'd, it hapned, that a great Synod being assembled in the Presence of King *Ecgfrid*, near the River *Alne*, at a Place call'd *Adtwiford*, which signifies *At the two Fords*, in which Archbishop *Theodore*, of blessed Memory, presided; *Cuthbert* was, by the unanimous Consent of all chosen Bishop of the Church of *Lindisfarne*. There being no drawing of him from his Monastery by many Messengers and Letters sent to him; at last the aforesaid King himself, with the most holy Bishop *Trumwin*, and other religious and great Men, pass'd over into the Island. Many also of the Brothers of the same Isle of *Lindisfarne* assembled together to the same Purpose; they knelt, all conjur'd him by our Lord, shed Tears and intreated, till they drew him, shedding sweet Tears in like manner from his Retreat, and forc'd him to the Synod. Being arriv'd there, after much Opposition, he was overcome by the unanimous Resolution of all present, and compell'd to submit to take upon him the Episcopal Dignity. Being chiefly prevail'd upon by the mention, that *Boisil*, the Servant of God, when he had prophetically foretold all Things that were to befall him, had also predicted

dicted that he should be a Bishop. However the Consecration was not appointed immediately; but after the Winter, which was then at hand, it was perform'd at *Easter* in the City of *York*, and in the Presence of the afore-said King *Ecgfrid*; seven Bishops meeting to that Function, among whom *Theodore*, of blessed Memory, was Primate. He was first elected Bishop of the Church of *Hagulstad*, in the Place of *Tunberht*, who had been depos'd from the Episcopal Dignity. But, in regard, that he chose rather to be plac'd over the Church of *Lindisfarn*, in which he had been conversant, it was thought fit that *Eata* returning to the See of the Church of *Hagulstad*, to which he had been first ordain'd, *Cuthbert* should take upon him the Government of the Church of *Lindisfarn*. He, following the Example of the Apostles, became an Ornament to the Episcopal Dignity by his virtuous Actions; for he both protected the People committed to his Charge by constant Prayer, and excited them by most wholesome Admonitions to Heavenly Practices; and, which is the greatest Help in Teachers, he first show'd in his Behaviour what he taught was to be perform'd by others; for he was much inflam'd with the Fire of Divine Charity; modest in the Virtue of Patience; most diligently intent on devout Prayers, and affable to all that came to him for Comfort. He thought it equivalent to Praying, to afford the infirm Brethren the Help of his Exhortations, well knowing that he who said, *Thou shalt love the Lord thy God*, said likewise, *Thou shalt love thy Neighbour as thyself*. He was also remarkable for penitential Abstinence,



nence, and always intent upon Heavenly Things, through the Grace of Compunction. Lastly, when he offer'd up to God the Sacrifice of the saving Victim, he recommended his Desire to God, not with a loud Voice, but with Tears drawn from the bottom of his Heart. Having spent two Years in his Bishoprick, he return'd to his Island and Monastery, being advertis'd by a Divine Oracle, that the Day of his Death, or rather of that which only is to be call'd Life, was drawing near; as he, at that Time, with his usual Simplicity, signify'd to some Persons, tho' in Terms that were somewhat obscure, which were nevertheless afterwards plainly understood; but to others he also declar'd the same openly.

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## CHAP. XXIX.

*How St. Cuthbert, foretold to the Anchorite, Hereberht, that his Death was at hand.*

THERE was a certain Priest, venerable for the Probity of his Life and Manners, call'd *Hereberht*, who had long been united with the Man of God, (*Cuthbert*,) in the Bonds of Spiritual Friendship. This Man leading a solitary Life in the Island of that great Lake, from which that River *Derwent* flows, was wont to visit him every Year, and to receive from him Spiritual Advice. He hearing that

Bishop

Bishop *Cuthbert* was come to the City of *Carlisle*, repair'd thither to him, according to Custom, being desirous to be still more and more inflam'd in Heavenly Desires, through his wholesome Admonitions; whilst they alternatively entertain'd one another with the Delights of the Celestial Life, the Bishop, among other Things, said, *Brether Hereberht, remember at this Time to ask me all the Questions you would have resolv'd, and say all you design; for we shall see one another no more in this World. For I am sure that the Time of my Dissolution is at hand, and I shall speedily lay down this Tabernacle.* He hearing these Words, fell down at his Feet, and shedding Tears, with a Sigh, said, *I beseech you by our Lord, not to forsake me; but that you remember your most faithful Companion, and intreat the supreme Goodness, that as we serv'd him together upon Earth, we may depart together to see his Bliss in Heaven. For you know that I have always endeavour'd to live according to your Directions, and whatsoever Faults I have committed, either through Ignorance or Frailty, I have presently submitted to be corrected according to your Will.* The Bishop apply'd himself to Prayer, and having presently had Intimation in the Spirit, that he had obtain'd what he begg'd of our Lord, he said, *Rise, Brother, and do not weep, but rejoice, because the Heavenly Goodness has granted what we desir'd.* The Event prov'd the Truth of this Promise and Prophecy, for after their parting at that Time, they no more saw one another corporally; but their Souls quitting their Bodies, on the very same Day, that is, on the 13<sup>th</sup> Day of the *Kalends of April*, they were immediately again united

united in the beatifical Vision, and translated to the Heavenly Kingdom by the Ministry of Angels. But *Hereberht* was first prepar'd by a tedious Sickness, through the Dispensation of the Divine Goodness, as may be believ'd, to the end, that if he was any thing inferior in Merit to the Blessed *Cuthbert*, the same might be made up by the chastizing Pain of a long Sickness; that being thus made equal in Grace to his Intercessor, as he departed out of the Body at the very same Time with him, so he might be receiv'd into the like and same Seat of Eternal Bliss. The most Reverend Father dy'd in the Isle of *Farne*, earnestly intreating the Brothers, that he might also be bury'd in that same Place, where he had serv'd God a considerable Time. However, at length yielding to their Intreaties, he consented, to be carry'd back to the Isle of *Lindisfern*, and there bury'd in the Church. That being done accordingly, the venerable Bishop *Wilfrid*, held the Episcopal See of that Church one Year, till such Time as one was chosen to be ordain'd in the room of *Cuthbert*. Afterwards *Eadbert* was consecrated, a Man renowned for his Knowledge in the Divine Writings, as also for keeping the Divine Precepts, and chiefly for Almsgiving; so that, according to the Law, he every Year gave the tenth Part, not only of four footed Beasts, but also of all Corn and Fruit, as also of Garments to the Poor.



## CHAP. XXX.

*How St. Cuthbert's Body was found altogether uncorrupted after it had been bury'd eleven Years; and how his Successor in the Bishoprick departed this World not long after.*

THE divine Dispensation designing to make known, in how much Glory the Man of God, *Cuthbert*, liv'd after Death, his sublime Life having been before his Death signaliz'd by the Tokens of frequent Miracles, when he had been bury'd eleven Years, put it into the Minds of the Brethren to take up his Bones, expecting, as is usual with dead Bodies, to find all the Flesh consum'd and reduc'd to Ashes, and the rest dry'd up, and intending to put the same into a new Coffin, and to be laid in the same Place, but above the Pavement, for the Honour due to him. Having acquainted Bishop *Eadberht* with their Design, he consented to it, and order'd that the same should be done on the Anniversary of his Deposition. They did so, and opening the Grave, found all the Body whole, as if it had been alive, and the Joints being pliable, much more like one asleep than a dead Person; besides, that all the Vestments the Body had on, were not only found, but wonderful for their Freshness and Gloss. The Brothers seeing this, with  
much

much Amazement hasted to tell the Bishop what they had found ; he being then alone in a Place remote from the Church, all encompass'd by the Sea. There he always us'd to spend the Time of *Lent* ; there he was wont to continue forty Days before the Birth of our Lord, in great Devotion of Abstinence, Prayer and Tears. There also his venerable Predecessor *Cuthbert* had some Time serv'd God in private, before he went to the Isle of *Farne*. They brought him some Part of the Garments that had cover'd the Holy Body ; the which Presents he thankfully accepting, and attentively listning to the Miracles, for he with wonderful Affection kiss'd those Garments, as if they had been still upon his Father's Body, he said, *Let the Body be put into new Garments, in lieu of these you have brought, and so lay it into the Coffin you have provided ; for I am most certain, that Place will not long remain empty, having been sanctify'd with so many Miracles of Heavenly Grace ; and how happy is he, to whom our Lord, the Author and Giver of all Bliss, shall grant the Privilege of lying in the same.* The Bishop having said this and much more, with many Tears, and extraordinary Compunction, the Brothers did as he had commanded them, and when they had dress'd the Body in new Garments, and laid it in a new Coffin, they plac'd it on the Pavement of the Sanctuary. Soon after the beloved Bishop of God, *Eadberht*, fell grievously sick, and his Distemper daily increasing, in a short Time, that is, the Day before the *Nones* of *May*, he also departed to our Lord ; and they laying his Body in the Grave of the Holy Father *Cuthbert*, plac'd the Coffin over it, with the

uncorrupted Remains of that Father. The Miracles sometimes wrought in that Place testify the Merits of them both; some of which, we have formerly preserv'd the Memory of in the Book of his Life; and have thought fit to add one more in this History, which we hapned lately to hear.

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### C H A P. XXXI.

*Of one that was cur'd of a Palsey at the Tomb of St. Cuthbert.*

THERE was in that same Monastery a Brother, whose Name was *Beaduthegen*, who had for a considerable Time serv'd the Guests, and is still living, having the Testimony of all the Brothers and Strangers resorting thither, of being a Man of much Piety and Religion, and serving the Office put upon him only for the sake of the Heavenly Reward. This Man having on a Day wash'd the Mantles or Garments he wore in the Hospital, in the Sea, as he was returning home, about half Way, was seiz'd with a sudden Distemper in his Body, insomuch, that falling down, and having lain some Time, he could scarce rise again. Being got up, he felt one half of his Body, from the Head to the Foot taken with the Palsy, and with much Difficulty got home, by the help of a Staff. The Distemper increas'd by Degrees, and Night coming on was still worse



worse, so that when the Day return'd, he could scarce rise or go alone. Being in this weak Condition, a good Thought came into his Mind, which was to go to the Church, the best he could, to the Tomb of the most Reverend Father *Cuthbert*, and there on his Knees, to beg of the Divine Goodness, either to be deliver'd from that Disease, if it were for his good, or if the Divine Providence had ordain'd him longer to lye under the same for his Punishment, that he might bear the Pain with Patience and a compos'd Mind. He did as he had thought, and supporting his weak Limbs with a Staff, enter'd the Church, where prostrating himself before the Body of the Man of God, he with a pious ~~Intention~~, pray'd, that through his Intercession, our Lord might be propitious to him. Falling as it were asleep at his Prayers, he felt, as he was afterwards wont to relate, as it were a large and broad Hand touch his Head, where the Pain lay, and by that Touch, all the Part of his Body which had been affected with the Distemper, deliver'd from the Weakness, and restor'd to Health down to his Feet. Then awaking, he rose up in perfect Health, and returning Thanks to God for his Recovery, told the Brothers what had happen'd to him; and to the Joy of them all, return'd the more zealous, as if he had been chastiz'd, to the Service he was wont before carefully to perform. The very Garments which had been on *Cuthbert's* Body, dedicated to God, either whilst living, or after he was dead, were not exempt from the Virtue of performing Cures, as may

be seen in the Book of his Life and Miracles, by such as shall read it.

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## C H A P. XXXII.

*Of one cur'd of a Distemper in his Eye at  
the Relicks of St. Cuthbert.*

**N**OR is that to be pass'd over in Silence, which being perform'd by his Relicks three Years ago, was told me by the Brother himself, on whom it was wrought. This happen'd in the Monastery, which being built near the River *Dacore*, has taken its Name from the same, over which, at that Time, the Religious Man *Suidbert* presided as Abbat. In that Monastery was a Youth whose Eyelid had a great Swelling on it, the which growing daily, threatned the Loss of the Eye. The Surgeons apply'd their Medicines to ripen it, but in vain. Some said it was to be cut off; others oppos'd it for fear of worse Consequences. The Brother having long labour'd under that Uneasiness, and seeing no human Means likely to save his Eye, but that on the contrary, it grew daily worse; it happen'd that he was cur'd on a sudden, through the Divine Goodness, by the Relicks of the holy Father *Cuthbert*; for when the Brethren found his Body uncorrupted, after having been many Years bury'd, they took some Part of the Hair, which they might, at the Request of Friends, give or show, in Testimony of the Miracle.

One

One of the Priests of that Monastery, call'd *Thrydred*, who is now Abbat there, had a small Part of these Relicks by him at that Time. He one Day in the Church, having open'd the Box of Relicks, to give some Part to a Friend that begg'd it, it happen'd that the Youth who had the distemper'd Eye, was then in the Church: The Priest having given his Friend as much as he thought fit, deliver'd the rest to the Youth to put it into its Place. He being mov'd by wholesome Instinct, having receiv'd the Hairs of the holy Head, clapp'd them to the Sore Eyelid, and endeavour'd for some Time by the Application of them to soften and abate the Swelling. This done, he again laid the Relicks into the Box, as he had been order'd, believing that his Eye would soon be cur'd by the Hairs of the Man of God, which had touch'd it; nor did his Faith disappoint him. It was then, as he is wont to relate it, about the second Hour of the Day; but he being busie about other Things that belong'd to that Day, about the 6<sup>th</sup> Hour of the same, touching his Eye on a sudden, found it as found with the Lid, as if there never had been any Swelling or Deformity on it.

*The End of the Fourth Book.*





T H E  
Ecclesiastical History  
O F T H E  
*English Nation.*

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B O O K V.

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C H A P. I.

*How Oidilwald, Successor to Cuthbert,  
leading an Eremitical Life, quell'd a  
Tempest, the Brethren being in Danger  
at Sea.*



THE Venerable Man *Ethelwald*, who having receiv'd the Priestly Degree in the Monastery call'd *Inbrypum*, had, by Actions worthy of the same, sanctify'd it, succeeded the Man of God, *Cuthbert*, in the Exercise of a solitary Life, which he had exercised before he was Bishop, in the

*He*

*I*lle of *Farne*. For the more certain Demonstration of the Life he led, and his Merit, I will relate one Miracle of his, which was told me by one of the Brothers for and on whom the same was wrought; viz. *Guthfrid*, the venerable Servant and Priest of CHRIST, who, afterwards, as Abbat, presided over the Brethren of the same Church of *Lindisfarn*, in which he had been educated. *I* came, says he, to the *Island* of *Farne*, with two other Brothers, to speak with the most Reverend Father *Ethelwald*. Having been refresh'd with his Discourse, and returning home, after taking his Blessing; on a sudden, when we were in the midst of the Sea, the fair Weather that was wafting us over was disturb'd, and there ensu'd so great and dismal a Tempest, that neither the Sails nor Oars were of any use to us, nor had we any thing to expect but Death. After long struggling with the Wind and Waves to no effect, looking behind us to see whether it were practicable at least, to recover the *Island* from whence we came, we found our selves on all Sides so infested with the Storm, that there remain'd no Hopes of escaping. But looking out as far as we could see, we observ'd the most beloved Father of God, *Oidilwald*, come out of his lurking Place, fixing his Eyes on us; for he hearing the Noise of the Storm and raging Sea, was come out to see what was become of us. When he beheld us in Distress and Despair, he bow'd his Knees to the Father of our Lord JESUS CHRIST, to pray for our Life and Safety; and his Prayer being ended, the swelling Sea was asswag'd, so that the dreadful Storm ceasing on all sides, a fair Wind attended us to the very Shore. Being landed, and having dragg'd on Ground the

*small*

*small Vessel that brought us, the Storm, which had ceas'd a short Time for our sake, immediately return'd, and continually rag'd during that whole Day; to the end it might plainly appear, that the small Intermission there had been, had been given from Heaven, at the Request of the Man of God, for us to escape. That Man of God remain'd in the Isle of Farne twelve Years, and dy'd there; but was bury'd in the Church of St. Peter and Paul, in the Isle of Lindisfarne, by the Bodies of the aforesaid Bishops. These Things happen'd in the Days of King Alfred, who rul'd the Nation of the Northumbrians eighteen Years after his Brother Ecgfrid.*

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## C H A P. II.

*How the Bishop John cur'd a Dumb Man by Blessing him.*

**I**N the Beginning of the aforesaid Reign, the Bishop *Eata* dying, *John*, an holy Man, took upon him the Prelacy of the Church of *Hagulstad*, of whom, those that familiarly knew him, are wont to tell many Miracles; and more particularly, the most Reverend, and sincere Man, *Berhthum*, once his Deacon, now Abbat of the Monastery call'd *Inderwood*, that is, in the Wood of the *Deiri*; some whereof we have thought fit to transmit to Posterity. There is a certain private Mansion, enclos'd with a thin Wood, and a Trench, not far from



from the Church of *Hagulstad*, that is, about a Mile and an half distant, and parted from it by the River *Tine*, having a burying Place dedicated to St. *Michael* the Archangel, where the Man of God us'd frequently, as occasion offer'd, and particularly in *Lent*, to reside with a few Companions. Being come thither once at the beginning of *Lent*, to stay, he commanded his Followers to find out some poor Person labouring under any grievous Infirmary, or Want, whom he might keep with him during those Days, by way of Alms; for so he was wont always to do. There was in a Village not far off, a certain Dumb Youth, known to the Bishop, for he often us'd to come into his Presence to receive Alms, and who had never been able to speak one Word. Besides, he had such a scabby scall'd Head, that no Hair ever grew on the Top of it, but only some scattering Hairs about it. The Bishop caus'd this Man to be brought, and a little Cottage to be made him within the Enclosure of the Mansion, where he might receive a daily Allowance from him. When one Week of *Lent* was over, the next *Sunday* he caus'd the poor Man to come in to him, whom he order'd to put his Tongue out of his Mouth and shew it him; then laying hold of his Chin, he made the Sign of the Cross on his Tongue, directing him to draw it back into his Mouth and to speak. Saying, Pronounce some Word; say, *Gea*, which in the Tongue of the *Angles*, is the Word of Affirming and Consenting, that is, *yes*. His Tongue being loosed, he presently said what he was order'd. The Bishop then pronounc'd the Names of the Letters; say, *A*,  
he

he did so; say, *b*, which he also did. Having nam'd all the Letters after the Bishop, he farther put Syllables and Words to him, which being also repeated by him, he commanded him to utter whole Sentences, and he did it. Nor did he cease all that Day and the next Night, as long as he could keep awake, as they who were present report, to talk something, and to express his private Thoughts and Will to others, which he could never do before; after the Manner of the Cripple, who, being heal'd by the Apostles *Peter* and *John*, stood up leaping, and walk'd, and went with them into the Temple, *walking, and skipping, and praising the Lord*, rejoicing to have the Use of his Feet, which he had so long wanted. The Bishop rejoicing at his recovery of Speech, order'd the Physician to take in Hand the Cure of his scall'd Head. He did so, and the Bishop's Blessing and Prayers forwarding the Success, a good Head of Hair grew, as the Flesh was heal'd. Thus the Youth had a good Aspect, a ready Utterance, and a beautiful Head of Hair, who had been before deform'd, poor, and dumb. Thus rejoicing at his Recovery, the Bishop offering to keep him in his Family, he rather chose to return home.

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### C H A P. III.

*How the same Bishop John, by his Prayers, heal'd a sick Maiden.*

THE same *Berthum* told another Miracle of the Bishop's. When the most Reverend Man *Wilfrid*, after a long Banishment,

ment, was admitted to the Bishoprick of the Church of *Hagulstad*, and the aforesaid *John*, upon the Death of *Bosa*, a Man of great Sanctity and Humility, was in his Place appointed Bishop of *York*; he one Time came to the Monastery of Virgins, at the Place call'd <sup>a</sup> *We-tadun*, where the Abbess *Hereburga* at that Time presided. When we were come thither, said he, and had been receiv'd with great and universal Joy, the Abbess told us, *That one of the Virgins, who was her carnal Daughter, labour'd under a most grievous Distemper, having been lately bled in the Arm, and whilst she was yet under Hand, seiz'd with a sudden violent Pain; the which increasing, the blooded Arm became worse, and so much swell'd, that it could not be grasp'd with both Hands, and she keeping her Bed through the Excess of Pain, was expected to die very soon. The Abbess intreated the Bishop that he would vouchsafe to go in and give her his Blessing; for that she believ'd she would be the better for his Blessing or touching her. He asking, When the Maiden had been blooded, and being told, That on the fourth Day of the Moon, said, You did very indiscreetly and unskilfully, to bleed her on the fourth Day of the Moon; for I remember, that Archbishop Theodore, of blessed Memory, said, the bleeding at that Time was very dangerous, when the Light of the Moon, and the Tide of the Ocean is increasing. And what can I do to the*

*Girl*

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<sup>a</sup> Now call'd *Watton*, a Village in the East Part of the Province of *York*, it was afterwards given to the *Gilbertines*, by *Eustace*, Son of *John*, in the Reign of King *Stephen*.



*Girl if she is like to die?* She still earnestly intreating for her Daughter, whom she dearly lov'd, and design'd to make her Abbess in her stead, at last prevail'd with him to go in to her. He went in, taking me along with him to the Virgin, who lay, as I said, in great Anguish, and her Arm swelling so fast, that there was no bowing of the Elbow; he stood and said a Prayer over her, and giving his Blessing, went out. Afterwards, as we were sitting at Table, one coming, call'd to, and leading me out, said, *Coenburg*, that was the Virgin's Name, *desires you will immediately go back to her.* Having done so, at my coming in I perceiv'd her Countenance more chearful, and like one in perfect Health. Having seated myself down by her, she said, *Will you have me call for something to drink?* I will, said I, and am very glad if you can. When the Cup was brought and we had both drank, she said, *As soon as the Bishop having said the Prayer, and given me his Blessing, went out, I immediately began to mend; and tho' I have not yet recover'd my former Strength, yet all the Pain is quite gone from my Arm, where it was most intense, and from all my Body, as if the Bishop had carry'd it away with him; tho' the Swelling of the Arm still seems to remain.* When we departed from thence, the Cure of the Pain in her Limbs was follow'd with the asswaging of the mighty Swelling; and the Virgin being deliver'd from Death and Torture, return'd Praise to our Lord and Saviour, with his other Servants that were there.

CHAP. IV.

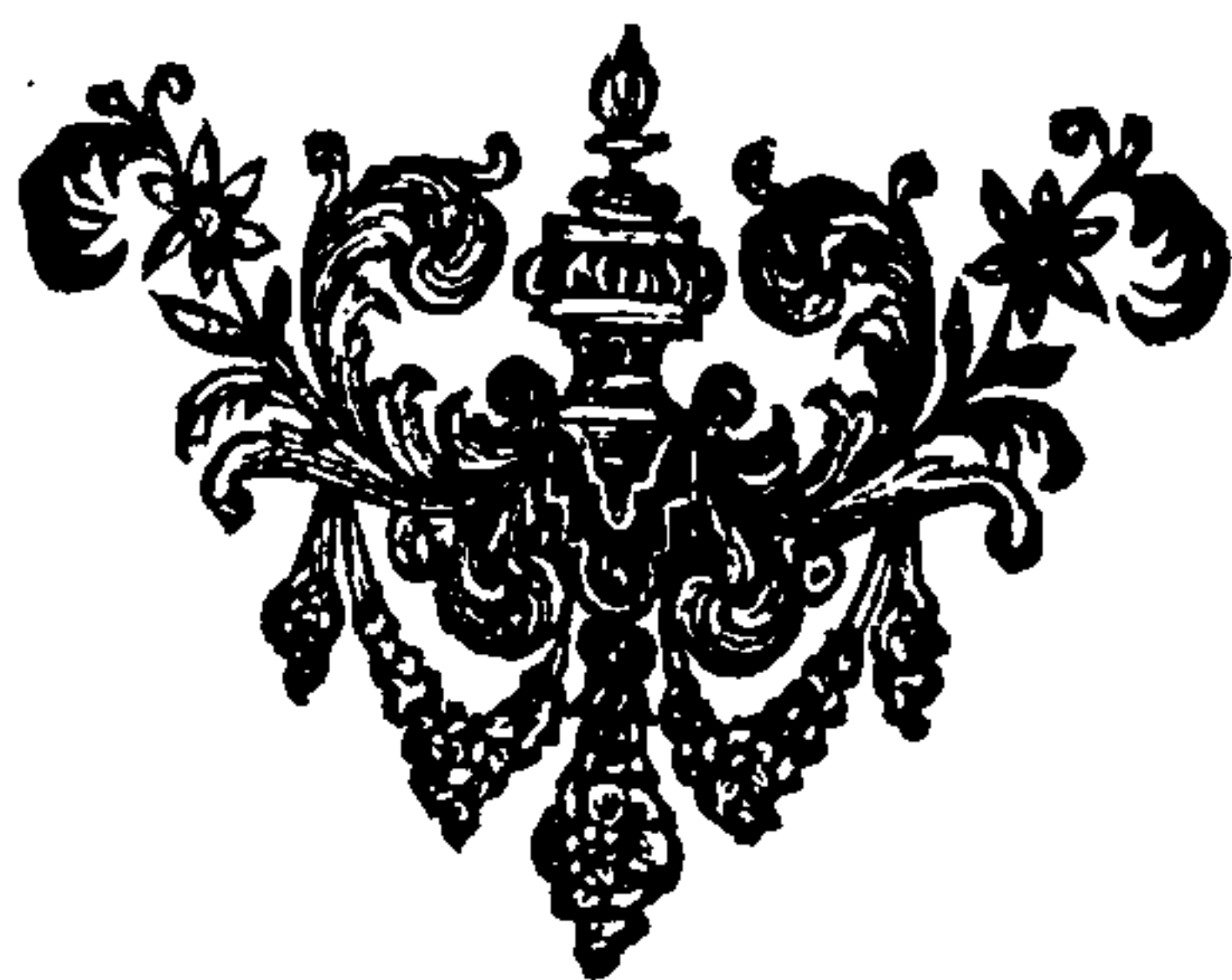
*How the same Bishop heal'd an Earl's Wife  
that was sick, with Holy Water.*

THE same Abbat related another Miracle, not unlike the former, of the aforesaid Bishop. Not very far from our Monastery, that is, about two Miles off was the Country House of one <sup>a</sup> Puch, an Earl, whose Wife had languish'd near forty Days under a very acute Disease, infomuch that for three Weeks she could not be carry'd out of the Room where she lay. It hapned at that Time, that the Man of God was invited thither by the Earl to consecrate a Church; and when that was done, the Earl desir'd him to dine at his House. The Bishop refus'd, saying, *He must return to the Monastery which was very near.* The Earl still pressing more earnestly, vow'd, he would also give Alms to the Poor, provided he would vouchsafe to break his Fast that Day in his House. I join'd my Intreaties to his, promising

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<sup>a</sup> *The Village of this Thane, or Earl is said to be South-Eurton, two Miles from Beverley, whose Daughter Yolfride was a Nun there; This Puch gave to that Monastery with his Daughter the Manor of Walkington; Yolfride dy'd the third of the Ides of March, 742. and was bury'd at Beverly. This Mannor of Walkington is now the Bishop of Durham's. Dr. Smith.*

sing in like manner to give Alms for the Relief of the Poor, so he would go to the Earl's House to dine and give a Blessing. Having at length with much Difficulty prevail'd, we went in to dine. The Bishop had sent the Woman that lay sick, some of the Holy Water, which he had bless'd for consecrating of the Church, by one of the Brothers that went along with me, ordering him to give her some to drink, and wash the Place where her greatest Pain was, with some of the same. This being perform'd, the Woman immediately got up in Health, and perceiving that she had not only been deliver'd from her tedious Distemper, but at the same Time recover'd the Strength before lost, She presented the Cup to the Bishop and to us; and continu'd the Service of drinking to us as she had begun till the Dinner was over; following the Example of *Peter's* Mother-in-Law, who having been sick of a Fever, arose at the Touch of our Lord, and having at once receiv'd Health and Strength, minister'd to them.





## C H A P. V.

*How the same Bishop recover'd one of the Earl's Servants from Death.*

AT another Time also, being call'd to consecrate Earl <sup>a</sup> Addi's Church, when he had perform'd that Ministry, he was intreated by that Earl to go in to one of his Servants, who lay dangerously ill ; so that having lost the Use of all his Limbs, he seem'd to be just at Death's Door ; and even the Coffin was provided to bury him. The Earl back'd his Intreaties with Tears, earnestly praying that he would go in and pray for him, because his Life was of great Consequence to him ; and he believ'd, that if the Bishop would lay his Hand upon, and give him his Blessing, he would soon mend. The Bishop went in, and saw him in a dying Condition, and the Coffin by to bury him, all that were present grieving. He said a Prayer, bless'd him, and going out, as is the usual Expression of Comforters, said, *May you soon recover.* Afterwards, when they were sitting at Table, the Lad sent to his Lord, to desire he would let him have a Cup of Wine, because he was thirsty. The Earl rejoicing that he could drink, sent him

C c

him

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<sup>a</sup> This Earl's Seat was at Northburton, which Village and the Church here mention'd, he gave to the Church of Beverly in the Time of John the Archbishop.

him a Cup of Wine blest'd by the Bishop; the which as soon he had drank, he immediately got up, and shaking off his late Infirmary, dress'd himself, and going in to the Bishop, saluted him and the other Guests, saying, *He would also willingly eat and be merry with them.* They order'd him to sit down with them at the Entertainment, rejoicing at his Recovery. He sat, eat, drank, was merry, and behav'd himself like the rest of the Company; and living many Years after, continu'd in the same State of Health. The aforesaid Abbat says, this Miracle was not wrought in his Presence, but that he had it from those who were there.

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## C H A P. VI.

*How the same Bishop by his Prayers and Blessing deliver'd one of his Clerks from Death, who had bruiz'd himself by a Fall.*

NOR do I think that this Miracle, which *Herebald*, the Servant of CHRIST, is wont to say, was wrought upon himself, is to be pass'd over in Silence. He being then one of that Bishop's Clergy, now presides as Abbat in the Monastery, which is at the Mouth of the River *Tine*. Being present, said he, and very well acquainted with his Course of Life, *I found it to be most worthy of a Bishop, as far as it is lawful for Men to judge; but I have known*

*by*

by the Experience of others, and more particularly by my own, how great his Merit was before the inward Judge ; as having been by his Prayer and Blessing brought back from the Gates of Death into the Way of Life. For when in the Prime of my Youth I liv'd among his Clergy, applying myself to reading and singing, but not having yet altogether withdrawn my Heart from youthful Pleasures ; it hapned one Day, that as we were travelling with him, we came into a plain and open Way for galloping our Horses. The young Men that were with him, and particularly those of the Laity, began to intreat the Bishop to give them leave to make Tryal of the Goodness of their Horses. He at first refus'd it, saying, it was an idle Request ; but at last, being prevail'd on by the unanimous Desire of many ; Do so, said he, if you will, provided, that Herebald have no Part in that Contention. I, tho' more earnestly praying, that I might have leave to ride with the rest, for I rely'd on an excellent Horse he had given me, could not obtain it. When they had several times gallop'd backwards and forwards, the Bishop and I looking on, my wanton Humour prevailing, I could no longer refrain, but tho' he forbid me, took in among them ; and began to ride full speed ; which as I was doing, I heard him behind me say, Alas ! How much you grieve me in riding after that manner. Tho' I heard him I went on against his Command ; but immediately the fiery Horse taking a great Leap over an hollow Place, I fell, and lost all my Senses, and Motion, as if I had been dead ; for there was in that Place a Stone, level with the Ground cover'd with only a small Turf, and no other Stone to be found in all that Plain ; and it hapned, as a Punishment for my Disobedience,



either by Chance, or the Divine Providence so ordering it, that my Head and Hand, which in falling, I had clapt to my Head, hit upon that Stone, so that my Thumb being broken, and my Skull crack'd, I lay, as has been said, like one dead. It was about the seventh Hour of the Day, and having lain still, and as it were dead from that Time till the Evening, I then reviv'd a little, was carry'd home by my Companions, and lay speechless all the Night; but vomited Blood, because something was broke within me by the Fall. The Bishop very much griev'd at my Misfortune, and expected Death, for he bore me extraordinary Affection. Nor would he stay that Night, as he was wont, among his Clergy; but spent it all in Watching and Prayer alone, imploring the Divine Goodness, as I imagine for my Health. Coming to me in the Morning early, and having said a Prayer over me, he call'd me by my Name, and as it were waking me out of an heavy Sleep, ask'd, *Whether I knew who it was that spoke to me.* I opening my Eyes, said, *I do; you are my beloved Bishop.* Can you live, said he? I answer'd, *I may through your Prayers, if it shall please our Lord.* He laying his Hand on my Head, with the Words of Blessing, return'd to Prayer; and coming again to see me in a short Time, found me sitting and able to talk; and, being induc'd by Divine Instinct, as it soon appear'd, began to ask me, *whether I knew for certain that I had been baptiz'd?* I answer'd, *I knew beyond all doubt, that I had been wash'd in the saving Laver to the Remission of Sins, and nam'd the Priest by whom I knew myself to have been baptiz'd.* He reply'd, *If you were baptiz'd by that Priest, your Baptism is not perfect; for I know him, and that having been*

ordain'd Priest, he could not by reason of the Dullness of his Understanding, learn the Ministry of catechizing and baptizing; for which reason, I commanded him altogether to desist from his presumptuous exercising of this Ministry, which he could not regularly perform. This said, he took care to catechize me at that very Time, and it hapned, that he blowing upon my Face, I presently found myself better. He call'd the Surgeon, and order'd him to close and bind up my Skull where it was crack'd, and having then receiv'd his Blessing, I was so much better, that mounting on Horseback the next Day, I travell'd with him to another Place; and being soon after perfectly recover'd, I receiv'd the washing of Life. He continu'd in his See thirty three Years, and then ascending to the Heavenly Kingdom, was bury'd in St. Peter's Porch, in his own Monastery, call'd <sup>b</sup> Inderawood,

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in

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<sup>b</sup> i. e. In the Wood of the Deiri, it is now call'd Beverly in Yorkshire. This Church of St. John of Beverly was so esteem'd in those Times, that King Æthelstane gave it vast Priviledges by this Grant,

Als free make I thee  
As Heart can think, or Eye may see.

He was bury'd, Bede tells us, in the Porch of his Church, which afterwards took its Name from him.

And in the Year 1664, on the 24th of September, upon opening a Grave they found a Vault of Freestone fifteen Foot long, and two broad; At the Head and at the Feet a Foot and a half broad; within it a Sheet of Lead four foot long, and in that the Ashes, and six Beads, (whereof three crumbled to Dust upon touching them,) of the remaining three, two were suppos'd to be Cornelian's; with three great Brass Pins, and four large Iron Nails. Upon the Sheet was a leaden Plate with this Inscription,

+ Anna

*in the Year from the Incarnation of our Lord, 721. For being by his great Age become unable to govern his Bishoprick, having ordain'd Wilfrid, his Priest, Bishop of the Church of York, he retir'd to the aforesaid Monastery, and there ended his Days in Holy Conversation.*

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† Anno ab Incarnatione Domini, MCLXXXVIII, combusta fuit hæc Ecclesia in Mense Septembri, in sequenti Nocte post festum Sancti *Matthæi* Apostoli, & in Ann. MCXCVII, 6. Idus *Martii* facta fuit Inquisitio reliquiarum beati *Johannis* in hoc loco & inventa sunt hæc Ossa in orientali parte Sepulchri & hic recondita, & pulvis cemento mixtus ibidem inventus est & reconditus.

*i. e. In the Year of our Lord 1188, this Church was burnt in the Month of September, the Night after the Feast of St. Matthew, the Apostle, and in the Year 1197. the 6th of the Ides of March there was a Search made for the Relicks of the blessed John in this Place, and these Bones were found in the East Part of the Sepulchre, and here replac'd, and Dust mix'd with Cement was replac'd where it was found.*

*Upon it lay a Box of Lead seven Inches long, six broad, and five high, wherein were several Pieces of Bones mix'd with a little Dust, and yielding a sweet Smell, all these were reinter'd in the middle Ally of the Church.*



## C H A P. VII.

*How Cedwal King of the West-Saxons, went to Rome to be baptiz'd; and how his Successor devoutly repair'd to the same Church of the Holy Apostles.*

**I**N the third Year of the Reign of *Aldfrid*, *Ceadwal*, King of the *West-Saxons*, having most honourably govern'd his Nation two Years, quitting the Crown for our Lord, and the everlasting Kingdom, went to *Rome*; being desirous to acquire this peculiar Honour of being baptiz'd in the Church of the Blessed Apostles, having learnt that in Baptism alone, the Entrance into Heaven is open'd to Mankind; and hoping at the same Time, that laying down the Flesh, as soon as baptiz'd, he should immediately pass to the eternal Joys; both which Particulars, according as he conceiv'd in his Mind, by the Blessing of our Lord, came to pass. For coming to *Rome*, at the Time that *Sergius* was Pope, he was baptiz'd on the Holy Saturday before *Easter Day*, in the Year from the Incarnation of our Lord, 689, and being still in his white Garments, he fell sick and departed this Life on the 12<sup>th</sup> of the *Kalends* of *May*, and was associated with the Blessed in Heaven. At his Baptism, the afore-said Pope had given him the Name of *Peter*, to the end, that he might be also united in Name to the most Blessed Prince of the Apostles,

stles, to whose most holy Body a pious Affection had brought him from the utmost Bounds of the Earth. He was likewise bury'd in his Church, and by the Pope's Command an Epitaph written on his Tomb, wherein the Memory of his Devotion might be preserv'd for ever, and the Readers or Hearers might be inflam'd with Religious Desire by the Example of what he had done.

The Epitaph was thus:

*Culmen, opes, sobolem, pollentia regna, triumphos,  
Exuvias, procères, mœnia, castra, lares ;  
Quaque patrum virtus, & quæ congefferat ipse,  
Ceadwal armipotens liquit amore Dei.  
Ut Petrum, sedemque Petri, Rex cerneret Hospes,  
Cujus fonte meras sumeret almus aquas.  
Splendificumque jubar radiante carperet haustu,  
Ex quo vivificus fulgor ubique fluit.  
Percipiensque alacer rediviva præmia vitæ,  
Barbaricam rabiem, nomen & inde suum,  
Conversus, convertit ovens, Petrumque vocari  
Sergius Antistes jussit, ut ipse Pater.  
Fonte renascentis, quem CHRISTI gratia purgans,  
Protinus ablatum, venit in arce poli.  
Mira fides regis, clementia maxima CHRISTI,  
Cujus consilium nullus adire potest.  
Sospes enim veniens supremo ex orbe Britanni,  
Per varias gentes; per freta, perque vias,  
Urbem Romuleam vidit, templumque verendum  
Aspexit Petri, mystica dona gerans.  
Candidus inter oves CHRISTI sociabilis ibit  
Corpore non tumulum, mente suprema tenet.  
Commutasse magis sceptrorum insignia credas,  
Quem regnum CHRISTI promeruisse vides.*

*Hic*

*Hic depositus est Ceadwalla, qui & Petrus, Rex Saxonum, sub die duodecimo Kalendarum Maiarum, indictione secunda, qui vixit annos plus minus triginta, imperante Domino Justiniano piissimo Augusto, anno ejus consulatus quarto, pontificante Apostolico viro Domino Sergio Papa, anno secundo.*

High State & Place, Kindred, a wealthy Crown,  
 Triumphs, and Spoils in glorious Battles won,  
 Nobles, and Cities wall'd, to guard his State,  
 High Palaces, and his familiar Seat,  
 Whatever Honours his own Virtue won,  
 Or those his great Forefathers handed down,  
*Cadwal* armipotent, from Heaven inspir'd,  
 With Love divine hath left, to be retir'd:  
*Peter* to see, and *Peter's* sacred Chair,  
 A Royal Pilgrim visited afar, (Stream,  
 There to imbibe pure Draughts from his clear  
 And share the influence of his heavenly Beam,  
 There for the Glories of a future Claim,  
 Converted, chang'd his first and barbarous Name.  
 And following *Peter's* Rule, he from his Lord,  
 Assum'd the Name by Father *Sergius* Word,  
 (made clean,  
 At the pure Font, which by CHRIST's Grace  
 Sends far away the former taints of Sin.  
 Great was his Faith, but greater God's Decree,  
 Kind, tho' conceal'd, which Mortal cannot see:  
 Safe came he, even from *Britain's* Isle, o'er Seas,  
 And Lands and Countries, and thro' dangerous  
 (Ways.  
*Rome* to behold, her glorious Temple see,  
 And mystick Presents offer'd on his Knee.  
 (strays,  
 Now clean among CHRIST's Flock he cheartul  
 His Soul aloft enjoys the heavenly Ways.  
 Sure



Sure it was best to lay his Scepter down,  
When now you see him gain a heavenly Throne.

“ Here was deposited *Ceadwal*, call’d also  
“ *Peter*, King of the *Saxons*, on the twelfth  
“ Day of the Kalends of *May*, the second In-  
“ diction, who liv’d about thirty Years, in the  
“ Reign of the most pious Emperor *Justinian*,  
“ in the fourth Year of his Consulship; the  
“ Apostolical Man our Lord Pope *Sergius* being  
“ in his second Year.

When *Ceadwal* went away to *Rome*, *Ine* succeeded him in the Throne, being of the Blood Royal, who having reign’d thirty seven Years over that Nation, quitting the Kingdom in like manner to younger Persons, went away to *Rome*, to visit the blessed Apostles, *Gregory* being then Pope; being desirous to spend some time of his Pilgrimage upon Earth in the neighbourhood of the Holy Places, that he might be the more easily receiv’d by the Saints in Heaven. The same about these Times was zealously done by many of the *English* Nation, Noble and Ignoble, Laity and Clergy, Men and Women.

## C H A P. VIII.

*Of the Death of Archbishop Theodore.*

THE next Year after *Ceadwal* dy'd at Rome, that is, 690 after the Incarnation of our Lord, Archbishop *Theodore* of blessed Memory, dy'd, being old and full of Days, that is, Eighty Eight Years of Age; the which number of Years he had been wont long before to foretel to his Friends that he should live; the same having been reveal'd to him in a Dream. He held the Bishoprick 22 Years, and was bury'd in St. *Peter's* Church, where all the Bodies of the Bishops of *Canterbury* are bury'd. Of whom, and of his Companions of the same Degree it may rightly and truly be said, that *their Bodies are interr'd in Peace, and their Name shall live from Generation to Generation.* For to say all in a few Words only, the *English* Churches receiv'd more Advantage during the Time of his Pontificate, than ever they had done before. His Person, Life, Age and Death are plainly describ'd to all that resort thither, by his Epitaph on his Tomb, consisting of thirty four Heroick Verses. The first whereof are these :

*Hic sacer in tumba pausat cum corpore præsul,  
 Quem nunc Theodorum lingua Pelasga vocat.  
 Princeps Pontificum, felix, summusque sacerdos,  
 Limpida discipulis dogmata disseruit.*

The

The four last thus :

*Namque diem nonam decimam September habebat,  
Cum carnis claustra spiritus egreditur.  
Alma nova scandens felix consortia vitæ,  
Civibus Angelicis junctus in arce poli.*

In English thus :

Here rests fam'd *Theodore*, a *Grecian* Name,  
Who had o're *England* an Archbishop's Claim ;  
Happy, and blest, industriously he wrought,  
And wholesome Precepts to his Scholars taught.

*The last thus :*

*September's* nineteenth Day beheld him fly,  
To meet a Choir of Angels in the Sky.

## CHAP. IX.

*How, after the Death of Theodore, Berthwald was made Archbishop, and among many others he Ordain'd, made Tobias, a most learned Man, Bishop of the Church of Rochester.*

**B**ERTHWALD succeeded *Theodore* in the Archbishoprick, being Abbat of the Monastery of <sup>a</sup> *Raculph*, seated on the North side of the Mouth of the River <sup>b</sup> *Genlade*. He was a Man learned

<sup>a</sup> Rucuiver.

<sup>b</sup> Inlade.



learned in the Scriptures, and well instructed in Ecclesiastical and Monastical Discipline; yet not to be compar'd to his Predecessor. He was chosen Bishop in the Year of our Lord's Incarnation 692, on the first Day of *July*, *Withred* and *Suebhard* reigning in *Kent*; but was Consecrated the next Year, on *Sunday* the third of the Kalends of *July*, by *Godwin* Metropolitan Bishop of *France*, and was Inthron'd on *Sunday* the Day before the Kalends of *September*. Among the many Bishops he ordain'd was *Tobias*, a Man learned in the *Latin*, *Greek*, and *Saxon* Tongues, and much Erudition, whom he consecrated in the stead of *Gebmund*, Bishop of that See, deceas'd.

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## C H A P. X.

*How the Holy Man Ecgberht would have gone into Germany to preach, but could not; how Wictbercht went, but meeting with no Success, return'd into Ireland, from whence he came.*

**A**T that Time the venerable, and not to be nam'd without all Honour, Servant of **CHRIST**, and Priest *Ecgberht*, who, we said before, liv'd a Stranger in *Ireland* for obtaining of a Residence in Heaven, propos'd to himself to do good to many, that is, taking upon him the Apostolical Work, to preach the Word of God to some of those Nations that had

had not yet heard it ; many of which Nations he knew there were in *Germany*, from whom the *Angles* or *Saxons*, who now inhabit *Britain*, are known to have deriv'd their Original ; for which reason they are still corruptly call'd *German*s by the Neighbouring Nation of the *Britons*. Such are the *Frisons*, the *Rugins*, the *Danes*, the *Huns*, the ancient *Saxons*, and the *Borucltuars*, (or *Bruclters*). There are also in the same Parts many other Nations, still following their Pagan Rites, to whom the afore-said Soldier of CHRIST design'd to repair, sailing about *Britain*, to try whether he could deliver any of them from Satan, and bring them over to CHRIST ; or if this could not be done, to go to *Rome*, to see and worship the Repositories of the Holy Apostles and Martyrs of CHRIST. But the Divine Oracles and Works obstructed his performing either of those Designs ; for when he had made choice of most undaunted Companions, and fit to preach the Word of God, as being renowned for Learning and Behaviour ; when all Things were provided for the Voyage, there came to him on a certain Day in the Morning one of the Brethren, formerly Disciple and Minister in *Britain* to the beloved Priest of God, *Boisil*, when the said *Boisil* was superior of the Monastery of *Mailros*, under the Abbat *Eata*, as has been said above, telling him the Vision he had seen that Night. *When after the Morning Hymns*, said he, *I had laid me down in my Bed, and was fallen into a Slumber, my former Master, and most loving Tutor, Boisil, appear'd to me, and ask'd, Whether I knew him, I said, I do ; for you are Boisil. He answer'd, I am come to*  
bring

bring Ecgbert a Message from our Lord and Saviour, which nevertheless must be deliver'd to him by you. Tell him therefore, that he cannot perform the Journey he has undertaken for it is the Will of God that he rather go to instruct Columb's Monasteries. Columb was the first Teacher of the Christian Faith to the *Picts* beyond the Mountains Northward, and the first Founder of the Monastery, which continu'd long in the Island *Hii*, much honour'd by many Nations of the Scots and *Picts*; and which is now by some call'd *Columbkil*, the Name being compounded from *Columb* and *Cell*. Ecgbert having heard the Relation of the Vision, order'd the Brother that had told it him, not to mention it to any other, lest it should happen to be an Illusion. However, he weighing of it with himself, apprehended that it was real; yet would not desist from preparing for his Voyage to instruct those Nations. A few Days after, the aforesaid Brother came again to him, saying, That *Boilil* had that Night also appear'd to him after Matins, and said, Why did you tell Ecgbert that which I enjoin'd you so slightly and coldly? However, go now and tell him, That whether he will or no, he shall go to Columb's Monastery, because their Plows do not go strait; and he is to bring them into the right Way. He hearing this, again commanded the Brother not to reveal the same to any Person. He, tho' now assur'd of the Vision, nevertheless attempted to undertake his intended Voyage with the Brethren. When they had put aboard all that was requisite for so long a Voyage, and had waited some Days for a fair Wind, there arose one Night on a sudden so violent a Storm,

that



that the Ship was run aground, and Part of what had been put aboard spoil'd. However, all that belong'd to *Ecgbert* and his Companions was sav'd. Then he, saying, like the Prophet (*Jonas*,) *This Tempest has happen'd upon my Account*, laid aside that Undertaking and staid at home. However *Wicberht*, one of his Companions, being famous for Contempt of the World, and Knowledge, for he had liv'd many Years a Stranger in *Ireland*, leading an Eremitical Life in great Perfection, went aboard, and arriving in *Friseland*, preach'd the Word of Salvation, for the space of two Years successively to that Nation, and its King *Rathbed*; but reap'd no Fruit of all that great Labour among his barbarous Auditors. Returning then to the beloved Place of his Peregrination, he began to give himself up to our Lord in his wonted Repose, and since he could not be profitable to Strangers in the Faith, he took care to be the more available to his own People by the Example of his Virtue.

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## C H A P. XI.

*How Wilbrod preaching in Friseland, converted many to CHRIST; and how his two Companions, the Hewalds suffer'd Martyrdom.*

**W**HEN the Man of God *Ecgbert* perceiv'd, that neither he himself was permitted to go preach to the *Gentils*, being withheld on account of some other Advantage  
to

to the Church, which had been foretold him by the Divine Oracle; nor that *Wicberht* going into those Parts, had met with any Success; he still attempted to send some holy and industrious Men to the Work of the Word, among whom *Wilbrod* was eminent for the priestly Degree and Merit. They arriving there, being twelve in number, and going aside to *Pepin* Duke of the *Franks*, were graciously receiv'd by him; and in regard that he had lately subdu'd the hither *Friseland*, expelling King *Rathbed*, he sent them thither to preach, supporting them at the same time with his Authority, that none might molest them in their Preaching, and bestowing many Favours on those that would embrace the Faith. Thus it came to pass, that with the Assistance of the Divine Grace, they in a short Time converted many from Idolatry to the Faith of CHRIST. Two other Priests of the *English* Nation, who had long liv'd Strangers in *Ireland*, for the sake of the eternal Country, following the Example of the former, went into the Province of the ancient *Saxons*, to try whether they could there gain any to CHRIST by preaching. They both bore the same Name, as they were equal in Devotion, *Hewald* being the Name of both, with this distinction, that on account of the difference of their Hair, the one was call'd *Black Hewald* and the other *White Inwald*. They were both piously Religious, but *black Hewald* was more learned in Scripture. These entering that Province, took up their Lodging in a certain Steward's House, and requested that he would conduct them to his Lord, for that they had a Message, and something to his

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Advantage to communicate to him; for those ancient Saxons have no King, but several Lords that rule their Nation; and when any War happens, they cast Lots indifferently, and on whomsoever the Lot falls, him they follow and obey, during the War; but as soon as the War is ended, all those Lords are again equal in Power. The Steward receiv'd and entertain'd them in his House some Days, promising to send them to his Lord, as they desir'd. But being known to the Barbarians to be of another Religion, because they always apply'd themselves to Prayer and singing of Psalms and Hymns, and daily offer'd the Sacrifice of the saving Oblation, having along with them sacred Vessels, and a Table consecrated instead of an Altar, they began to grow jealous of them, lest if they should come to the Lord, and converse with him, they should turn his Heart from their Gods, and convert him to the new Religion of the Christian Faith; and thus by degrees all their Province should be oblig'd to change its old Worship for a new. Hereupon they, on a sudden, laid hold of and put them to death, the *White Hewald* immediately with the Sword, but the *Black* they put to tedious Torture and tore Limb from Limb, and then threw them into the *Rhine*. The Lord whom they had desir'd to see, hearing of it, was highly incens'd, for that the Strangers desiring to come to him had not been allow'd it; and therefore he sent and put to death all those Peasants and burnt their Village. The aforesaid Priests and Servants of CHRIST suffer'd on the fifth of the Nones of *October*. Nor did their Martyrdom want the Honour of Miracles; for their dead Bodies



Bodies having been cast into the River by the Pagans, as has been said, it happen'd that they were carry'd against the Stream of the River, which ran down, for the space of almost forty Miles, to the Place where their Companions were. Besides a vast Ray of Light, reaching up to Heaven, shin'd every Night over the Place where they happen'd to arrive; the very Pagans that had slain them beholding it. Moreover, one of them appear'd in a Vision by Night to one of his Companions, whose Name was *Tilmon*, a Man Illustrious and of Noble Birth, who, of a Soldier was become a Monk, acquainting him, that he might find their Bodies in that Place, where he should see Rays from Heaven give Light to the Earth; which prov'd accordingly; and their Bodies being found, were interr'd with the Honour due to Martyrs; and the Day of their Passion or Invention is celebrated in those Parts with proper Veneration. At length, *Pipin*, the most glorious General of the *Franks*, understanding these Things, caus'd the Bodies to be brought to him, and bury'd them with much Honour in the Church of the City of *Cologne*, on the *Rhine*. It is reported, that a Spring gush'd out in the Place where they were kill'd, which to this Day affords a plentiful Stream.

## C H A P. XII.

*How the venerable Men Suitbercht in Britain, and Wilbrod at Rome were ordain'd Bishops for Friseland.*

**A**'T their first coming into *Friseland*, as soon as *Wilbrod* found he had leave given him by the Prince to preach, he made haste to *Rome*, Pope *Sergius* then presiding in the Apostolical Sec, that he might undertake the desir'd Work of preaching the Gospel to the *Gentile* with his License and Blessing; and hoping to receive of him some Relicks of the Blessed Apostles and Martyrs of CHRIST; to the end, that when destroying the Idols, he erected Churches in the Nation to which he preach'd, he might have the Relicks of Saints at hand, to put into them, and having deposited them there, he might accordingly dedicate those Places to the Honour of each of those whose the Relicks were. He was also desirous there to learn, or to receive from thence many other Things, which so great a Work requir'd. Having obtain'd all that he desir'd, he return'd to preach. At which Time, the Brothers that were in *Friseland* attending the Ministry of the Word, chose out of their own Number a Man, modest of Behaviour, and meek of Heart, call'd *Suitbert* to be ordain'd Bishop for them. He being sent into *Britain*, was consecrated by  
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the most Reverend Bishop *Wilfrid*, who hapning to be then drove out of his Country, liv'd a banish'd Man in the Nation of the *Mercians*; for *Kent* had no Bishop at that Time, *Theodore* being dead, and *Berchtwald* his Successor, who was gone beyond the Sea to be ordain'd, not return'd. The said *Suidbert* being made Bishop, returning from *Britain*, not long after went away to the Nation of the *Borucltarians*, (or *Bruclerians*,) and by his Preaching brought many of them into the Way of Truth; but the Nation of the *Borucltarians* being not long after subdu'd by the ancient *Saxons*, those who had receiv'd the Word, were dispers'd abroad; and the Bishop himself repair'd to *Pipin*, who, at the request of his Wife *Blithbrythe*, gave him a Place of Residence in a certain Island of the *Rhine*, which in their Tongue is call'd *Inlitore*; where he having built a Monastery, which his Heirs still possess, for a Time led a most continent Life, and there ended his Days. When they who went over had spent some Yeas teaching in *Friseland*, *Pipin*, with the consent of them all, sent the venerable Man *Willrod* to *Rome*, where *Sergius* was still Pope, desiring that he might be consecrated Archbishop over the Nation of the *Frisens*; which was accordingly done, in the Year of our Lord's Incarnation 696. He was consecrated in the Church of the Holy Martyr *Cecily*, on her Feast Day; the Pope giving him the Name of *Clement*; and presently sent back to the See of his Bishoprick, that is, fourteen Days after his Arrival at *Rome*. *Pipin* gave him a Place for his Episcopal See, in his famous Castle, which in the ancient Language of those People, is call'd,



call'd, *Wiltaburg*, that is, the Town of the *Wilts*; but in the *French* Tongue, *Utrecht*. The most Reverend Prelate having built a Church there, and preaching the Word of Faith far and near, drew many from their Errors, and erected several Churches and Monasteries. For not long after, he constituted other Bishops in those Parts, of the Number of the Brethren that either came with, or after him to preach there; some of which are now departed in our Lord; but *Wilbrod* himself, surnam'd *Clement*, is still living, venerable for old Age, as having been thirty six Years a Bishop, and fighting after the Rewards of the Heavenly Life, after many Conflicts in the celestial Warfare.

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### CHAP. XIII.

*Of one in the Province of the Northumbrians, who rising from the Dead, related Things dreadful, and others to be wish'd for, which he had seen.*

AT this Time a memorable Miracle, and like to those of former Days was wrought in *Britain*; for to awake the Living from the Death of the Soul; a certain Person, who had been some Time dead, arose again to the Life of the Body, and related many remarkable Things he had seen; some of which I have thought fit here briefly to take notice of. There was a Matter of a Family in that Country

Country of the *Northumbrians*, which is call'd *Cunningham*, who led a religious Life with all that belong'd to him. He falling sick, and his Distemper daily increasing, being brought to Extremity, dy'd in the beginning of the Night; but coming to Life again in the Morning early, and sitting up on a sudden, all those that sat about the Body weeping, fled away in a great Fright, only his Wife, who lov'd him best, tho' in a great Consternation and Trembling, staid. He comforting her, said, *Fear not, for I am now truly risen from Death, and permitted again to live among Men. However, I am not to live hereafter as I was wont, but from hence forward after a very different manner.* Then rising immediately he repair'd to the Oratory of the little Town, and continuing in Prayer till Day, immediately divided all his Substance into three Parts; one whereof he gave to his Wife, another to his Children, and the third belonging to himself he instantly distributed among the Poor. Not long after he repair'd to the Monastery of *Maitros*, which is almost enclos'd by the winding of the River *Tweede*, and being shorn, went into a private Mansion, which the Abbat had provided, where he continu'd till the Day of his Death, in such extraordinary Contrition of Mind and Body, that, tho' his Tongue had been silent, his Life declar'd, that he had seen many Things either to be dreaded, or coveted, which others knew nothing of. Thus he related what he had seen. "He that  
 "led me had a shining Countenance and a  
 "bright Garment, and we went on silently, as  
 "I thought, towards the North East. Walk-  
 "ing on, we came to a Vale of a great Breadth  
 D d 4 " and

“ and Depth, but of an infinite Length ; on  
“ the left, the one side of it appear’d full of  
“ dreadful Flames, the other was no less hor-  
“ rid for violent Hail and cold Snow flying all  
“ about. Both Places were full of Mens Souls,  
“ which seem’d by turns to be toss’d from one  
“ side to the other, as it were with a violent  
“ Storm ; for when the Wretches could no  
“ longer endure the Excess of the immense  
“ Heat, they leap’d into the middle of the cut-  
“ ting Cold ; and finding no rest there, they  
“ leap’d back again into the middle of the un-  
“ quenchable Flames. Now whereas an innu-  
“ merable Multitude of deformed Spirits was  
“ thus alternatively tormented far and near, as  
“ far as could be seen, without any Intermiss-  
“ sion, I began to think, that perhaps might  
“ be Hell, of whose intolerable Flames I had  
“ oft heard talk. My Guide, who went be-  
“ fore me, answer’d to my Thought, *saying,*  
“ Do not believe so, for this is not the Hell  
“ you imagine. When he had conducted me,  
“ much frightened with that horrid Spectacle, by  
“ Degrees to the farther Parts, on a sudden I  
“ saw the Places begin to grow dusk, and all  
“ fill’d with Darkness. Being come into the  
“ same, that Darkness by Degrees grew so  
“ thick, that I could see nothing besides it,  
“ and the Shape and Garment of him that led  
“ me. As we went on in Night through  
“ Shades, on a sudden there appear’d before us  
“ frequent Globes of black Flames rising, as  
“ it were out of a great Pit, and falling back  
“ again into the same. When I had been con-  
“ ducted thither, my Leader suddenly vanish’d,  
“ and left me alone in the midst of Darkness  
“ and



“ and that horrid Apparition, those same  
 “ Globes of Fire without Intermission flying  
 “ up sometimes, and sometimes falling into the  
 “ Bottom of the Abyfs, I observ’d that all  
 “ those Flames ascending, were full of humane  
 “ Souls, which, like Sparks flying up with  
 “ Smoke, were sometimes thrown to the higher  
 “ Parts, and sometimes the Vapor of the Fire  
 “ ceasing, dropt down again into the Depth.  
 “ Besides an unsufferable Stench gushing out  
 “ with those Vapors, fill’d all those dark Places.  
 “ Having stood there a long Time in much  
 “ dread, as not knowing what to do, which  
 “ Way to turn me, or what End I might ex-  
 “ pect, on a sudden I heard behind me the  
 “ the Noise of a most hideous and wretched  
 “ Lamentation, and at the same Time a loud  
 “ Laughing, as of a rude Multitude insulting  
 “ Enemies taken. When that Noise, growing  
 “ plainer, came up to me, I observ’d a Gang  
 “ of evil Spirits dragging the grieving and la-  
 “ menting Souls of Men into the midst of that  
 “ Darkness, whilst they themselves laugh’d and  
 “ rejoic’d. Among those Men, as I could dis-  
 “ cern, there was one shorn like a Clergyman,  
 “ a certain Layman, and a Woman. The evil  
 “ Spirits that dragg’d them went down into  
 “ the midst of that burning Pit; and it came  
 “ to pass, that when as they went down deep-  
 “ er, I could no longer distinguish between the  
 “ Lamentation of the Men, and the Laughing  
 “ of the Devils, yet I still had a confus’d Sound  
 “ in my Ears. In the mean Time some of the  
 “ dark Spirits ascended from that flaming A-  
 “ byfs, and running forward, beset and per-  
 “ plex’d me, with glaring Eyes, and exhaling  
 “ Rink-

“ stinking Fire from their Mouths and Nostrils;  
 “ and threatned to lay hold on me with burn-  
 “ ing Tongs they had in their Hands, yet  
 “ durst not they touch, tho’ they frightened me.  
 “ Being thus on all sides enclos’d with Ene-  
 “ mies and Darknes, and looking about every  
 “ Way, to see whether any Assistance would  
 “ some way come to deliver me, there appear’d  
 “ behind me, on the the Way that I came, as  
 “ it were the Brightness of a Star shining a-  
 “ midst the Darknes; the which increasng by  
 “ Degrees, and hastng towards me, when it  
 “ drew near, all those evil Spirits that sought  
 “ to snatch me away with their Tongs, were  
 “ dispers’d and fled. He, whose Approach  
 “ put them to flight was the same that had  
 “ led me before; who then turning towards  
 “ the right, began to lead me, as it were, to-  
 “ wards the South East, and having soon  
 “ brought me out of the Darknes, conducted me  
 “ into the Air of a serene Light. When he led  
 “ me in the open Light, I saw a vast great  
 “ Wall before us, the Length whercof every  
 “ Way, and the Height seem’d to be altoge-  
 “ ther boundless. I began to wonder why we  
 “ went up to the Wall, as seeing no Door,  
 “ Window, or Ascent in it. When we came  
 “ to the Wall, we were presently, I know not  
 “ by what means, on the Top of it, and with-  
 “ in it was a vast and delightful Field, and so  
 “ full of Fragrancy of blowing Flowers, that  
 “ the Odor of this admirable Sweetness im-  
 “ mediately dispell’d the Stink of the dark  
 “ Furnace, which had pierc’d me through. So  
 “ great was the Light in all those Places, that  
 “ it seem’d to exceed all the Brightness of the  
 “ Day,

“ Day or the Sun in the Meridian. In this Field  
 “ were innumerable Assemblies of Men in white,  
 “ and many Seats of Companies rejoicing. As  
 “ he led me through the midst of those happy  
 “ Inhabitants, I began to think that this might  
 “ perhaps be the Kingdom of Heaven, of which  
 “ I had often heard much. He answer’d to my  
 “ Thought, saying, This is not the Kingdom of  
 “ Heaven, as you imagine. Going on, and having  
 “ pass’d those Mansions of Blessed Souls, I  
 “ discover’d before me a much more beautiful  
 “ Light, and in it heard most sweet Voices of  
 “ Singers; besides so wonderful a Fragrancy  
 “ proceeded from the Place, that the other  
 “ which I had before thought most delicious,  
 “ then seem’d to me but very indifferent; even  
 “ as that extraordinary Brightness of the flowry  
 “ Field, compar’d with this, appear’d little and  
 “ inconsiderable. When I began to hope we  
 “ should have enter’d that delightful Place, my  
 “ Guide on a sudden stood still; and then turn-  
 “ ing back, led me the same Way we came.  
 “ When we were return’d to those joyful Man-  
 “ sions of the Souls in white, *he said to me,*  
 “ Do you know what all these Things you  
 “ have seen are? *I answer’d,* I did not; *and*  
 “ *then he reply’d,* That Vale you saw so dread-  
 “ ful for consuming Flames, and cutting cold,  
 “ is the Place in which the Souls of those, who  
 “ delaying to confess and amend their Crimes  
 “ they have committed, at length have recourse  
 “ to Repentance at the Point of Death, and  
 “ so depart the Body, are try’d and punish’d;  
 “ who, nevertheless because they, even at their  
 “ Death, confess’d and repented, shall all be  
 “ receiv’d into the Kingdom of Heaven at the  
 “ Day



“ Day of Judgment ; but many are reliev’d be-  
 “ fore the Day of Judgment by the Prayers of  
 “ the Living, Alms, Fasting, and more espe-  
 “ cially by Masses. That fiery and stinking  
 “ Pit, which you saw, is the Mouth of Hell,  
 “ into which whosoever falls shall never be de-  
 “ liver’d to all Eternity. This flowry Place,  
 “ in which you see these most beautiful young  
 “ People shine and make merry, is that into  
 “ which the Souls of those are receiv’d, who  
 “ depart the Body in good Works ; but who  
 “ are not so perfect as to deserve to be imme-  
 “ diately admitted into the Kingdom of Hea-  
 “ ven ; yet they shall all at the Day of Judg-  
 “ ment see CHRIST, and partake of the Joys  
 “ of the Kingdom of Heaven ; for whosoever  
 “ are perfect in Thought, Word and Deeds, as  
 “ soon as they depart the Body, immediately  
 “ enter into the Kingdom of Heaven ; in the  
 “ Neighbourhood whereof that Place is, where  
 “ you heard the Sound of sweet Singing, with  
 “ the fragrant Odor and Brightness of Light.  
 “ As for you, who are now to return to your  
 “ Body, and live among Men again, if you  
 “ will endeavour nicely to examine your Acti-  
 “ ons, and direct your Speech and Behaviour  
 “ in Righteousness and Simplicity, you shall,  
 “ after Death, have a Place of Residence among  
 “ these joyful Troops of Blessed Souls ; for  
 “ when I left you for a while, it was to know  
 “ how you were to be dispos’d of. When he  
 “ had said this to me, I much abhorr’d return-  
 “ ing to my Body, as being delighted with  
 “ the Sweetness and Beauty of the Place I be-  
 “ held, and with the Company of those I saw  
 “ in it. However I durst not ask him any  
 “ Quest-

“ Questions ; but in the mean Time, on a sudden I found myself alive among Men.” That Man of God would not relate these and other Things he had seen to sloathful Persons, and such as liv’d negligently ; but only to those, who being terrify’d with the dread of the Torments, or delighted with the Hopes of Heavenly Joys, would make use of his Words to advance in Piety. In the Neighbourhood of his Cell liv’d one *Heingels*, a Monk, distinguishable for the Priestly Degree, which he honour’d with good Works, who is still living, and supports his declining Age, leading a solitary Life in *Ireland*, with only coarse Bread and cold Water. He often going in to that Man, and asking several Questions, heard of him all the Particulars of what he had seen, when separated from his Body ; by whose Relation we also came to the Knowledge, of those few Particulars we have briefly set down. He also related his Visions to King *Alfrid*, a Man most learned in all Respects, and was by him so willingly and attentively heard, that at his Request he was admitted into the often mention’d Monastery, and receiv’d the Monastical Tonsure ; and the said King when he hapned to be in those Parts, very often went to hear him. At that Time the religious and modest Abbat and Priest *Edilwald* presided over that Monastery, and now with worthy Behaviour possesses the Episcopal See of the Church of *Lindisfarn*. He had a more private Place of Residence assign’d him in that Monastery, where he might apply himself to the Service of his Creator in continual Prayer. And that Place being seated on the Bank of the River, he

was wont often to go into the same to chastise his Body, and many Times to duck quite under the Water, and to continue saying Psalms or Prayers in the same as long as he could endure it, standing still sometimes up to the Middle, and sometimes to the Neck in Water; and when he went out from thence ashore, he never took off his cold and frozen Garments, till they grew warm and dry on his Body. And when in the Winter Weather, the half broken Pieces of Ice swimming about him, the which he sometimes broke himself to make room to stand or dip himself in the River, those who beheld it would say, *It is wonderful, Brother Drithelm, for so he was call'd, that you are able to endure such violent cold.* He simply answer'd, for he was a Man of much Simplicity, and indifferent Wit, *I have seen colder.* And when they said, *It is strange that you will endure such Austerity;* he reply'd, *I have seen more Austerity.* Thus he continu'd, through an indefatigable Desire of the Heavenly Bliss, to subdue his aged Body with daily Fasting, till the Day of his being call'd away; and he forwarded the Salvation of many by his Words and Example.



C H A P. XIV.

*Of another, who before his Death saw a Book containing all his Sins, which was shew'd him by Devils.*

**I**T hapned quite contrary with one in the Province of the *Mercians*, whose Visions and Words, and even his Behaviour was neither advantagious to others nor to himself. In the Reign of *Coenred*, who succeeded *Ethilred*, there was a Layman in a Military Employment, no less acceptable to the King for his worldly industry, than displeasing to him for his inward Neglect of himself. The King often admonish'd him to confess and amend, and to forsake his wicked Courses, before he lost all Time of Repentance and Amendment, being suddenly prevented by Death. He tho' frequently put in mind, despis'd the Words of Salvation, and promis'd he would afterwards do Penance. In the mean Time falling sick, he was confin'd to his Bed, and began to feel very sharp Pains. The King coming to him, for he lov'd the Man, earnestly exhorted him, even then, before Death, to repent of his Offences. He answer'd, *He would not then confess his Sins, but would do it when he was recover'd of his Sicknes;* lest his Companions should upbraid him of having done that for fear of Death, which he had refus'd to do in Health. He thought he  
then

then spoke very bravely, but it afterwards appear'd, that he had been miserably deluded by the Devil's Wiles. When the Distemper still increasing, the King again came to visit and instruct him, he with a lamentable Voice cry'd out, *What will you have now? What are you come for? For you can no longer do me any good.* The King answer'd, *Do not talk so, behave yourself like a Man in his Wits.* I do not rave, reply'd he, *but I have now all the Guilt of my wicked Conscience before my Eyes.* What is the meaning of that, rejoin'd the King. Not long since, said he, there came into this Room two most beautiful Youths, and sat down by me, the one at my Head, and the other at my Feet. One of them produc'd a most curious Book, but extraordinary little, and gave it me to read; looking into it, I there found all the good Actions I had ever done in my Life, written down, and they were very few and inconsiderable. They took back the Book and said nothing to me. Then, on a sudden, appear'd an Army of wicked and deform'd Spirits, encompassing this House without, and filling it within. Then he, who, by the Blackness of his dismal Face, and his sitting above the rest, seem'd to be the chief of them, taking out a Book, horrid to behold, of a prodigious Magnitude, and of an almost importable Weight, commanded one of his Followers to bring it to me to read. Having read it, I found therein most plainly written in black Characters, all the Crimes I have committed, not only in Word and Deed, but even in the least Thought; and he said to those Men in white, who sat by me, *Why do you sit here, since you most certainly know that this Man is ours?* They answer'd, *You are in the right, take and conduct him to the Heap of*  
your

*your Damnation.* This said, *they immediately vanish'd, and two most wicked Spirits rising, having Knives in their Hands, one of them struck me on the Head, and the other on the Foot. The which Strokes are now with great Torture penetrating through my Bowels to the inward Parts of my Body, and as soon as they meet I shall die, and the Devils being ready to snatch me away, shall be dragg'd into Hell.* Thus talk'd that Wretch in Despair, and dying soon after, is doing that Penance to no Purpose in Torments for ever, which he refus'd to do during a short Time, for the Benefit of Forgiveness. Of whom it is manifest, that (as the Holy Pope Gregory writes of some, he did not see these Things for his own sake, since they avail'd him not but for the Instruction of others, who knowing his Death, should be afraid to put off the Time of Repentance, whilst they have Leisure, lest being prevented by the sudden Hour of Death, they should depart impenitent. His having Books laid before him by the good or evil Spirits, was done by Dispensation; that we may keep in mind, that our Actions and Thoughts are not lost in the Wind, but are all kept to be examin'd by the supreme Judge, and will in the end be shown us either by the Angels our Friends, or by our Enemies. As to the Angels first producing a white Book, and then the Devils a black one; the former a very small one, the latter one vastly large; it is to be observ'd, that in his first Years he did some good Actions, all which he nevertheless obscur'd by the evil Actions of his Youth. If, on the contrary, he had taken care in his Youth to correct the Errors of his more tender

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Years;



Years, and to conceal them from God's Eyes by doing well, he might have been associated to their Number, of whom the Psalm says, *Blessed are those whose Iniquities are forgiven, and whose Sins are hid.* This Story, as I learnt it of the venerable Bishop *Petthelm*, I thought proper to be related in a plain manner, for the Salvation of the Hearers.

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## CHAP. XV.

*Of another, who being at the Point of Death, saw the Place of Punishment appointed for him in Hell.*

I knew a Brother myself, would to God I had not known him, whose Name, I could mention if it were requisite, and who resided in a noble Monastery, but liv'd himself ignobly. He was frequently reprov'd by the Brethren and Elders of the Place, and admonish'd to turn to a more regular Life; and tho' he would not give ear to them, he was long patiently born with by them, on account of his Usefulness in the Affairs abroad; for he was an excellent Carpenter; but much addicted to Drunkenness, and other Pleasures of a leud Life, and more wont to reside in his Work-House, Day and Night, than to resort to the Church to sing and pray, and hear the Word of Life with the Brethren. For which Reason that befel him, which some are wont to say,  
That

That he, who will not of his own accord humbly enter the Church Door, must, of Necessity, being damn'd, be carry'd into the Gate of Hell against his Will. For he falling sick, and being reduc'd to Extremity, call'd the Brethren, and with much Lamentation, and like one damn'd, began to tell them, that he saw Hell open, and Satan plung'd in the Bottom thereof; as also *Caiphas* with the rest that slew our Lord, by him deliver'd up to avenging Flames. *In whose Neighbourhood*, said he, *I see a Place of eternal Perdition provided for me, miserable Wretch.* The Brothers, hearing these Words, began seriously to exhort him, *That he should, even then, whilst he was in the Flesh, repent.* He despairing, answer'd, *I have no Time now to change my Course of Life, when I have myself seen my Judgment pass'd.* Uttering such like Words, he dy'd without the saving *Viaticum*, and his Body was bury'd in the remotest Parts of the Monastery, nor did any one dare, either to say Masses, or sing Psalms, or even to pray for him. At how great a Distance has our Lord divided the Light from Darkness! The Blessed Martyr *Stephen*, being about to suffer Death for the Truth; *saw the Heavens open, saw the Glory of God, and JESUS standing on the Right Hand of God.* And where he was to be after Death, there he fix'd the Eyes of his Mind, that he might dye with the more Satisfaction. On the contrary, this Carpenter, of a dark Mind and Actions, when Death was at hand, saw Hell open, saw the Damnation of the Devil and his Followers; the unhappy Wretch also saw his own Prison among such Company, that despairing of his Salvation, he

might die more miserably; but might by his Perdition afford Cause of Salvation to the Living, who should hear of this. This hapned lately in the Province of the *Bernicians*, and being reported abroad far and near inclin'd many to do Penance for their Sins, and not defer it; the which we wish may for the future also be done by reading of our Writing.

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## C H A P. XVI.

*How several Churches of the Scots, at the Instance of Adamnan conform'd to the Catholick Easter; and how the same Person writ a Book of the Holy Places.*

**A**T this Time a great Part of the *Scots* in *Ireland*, and some also of the *Britons* in *Britain*, through the Goodness of God, conform'd to the Proper and Ecclesiastical Time of keeping *Easter*. *Adamnan*, Priest and Abbat of the Monks that were in the Isle of *Hii*, being sent Embassador by his Nation to *Aldfrid*, King of the *Engliſh*, where he made some stay, observing the Canonical Rites of the Church, and being earnestly admonish'd by many, who were more Learned, not to presume to live contrary to the universal Custom of the Church, either in relation to the Observation of *Easter*, or any other Decrees whatsoever, with the small Number of his Followers seated in the utmost Corner of the World, he chang'd his Mind;



Mind; so that he most readily prefer'd those Things he had seen and heard in the *English* Churches before his own and his People's Custom. For he was a good and wise Man, and most notably knowing in Scripture. He returning home, endeavour'd to bring his own People that were in the Isle of *Hii*, or that were subject to that Monastery, into the Way of Truth, which he had learnt and embrac'd with all his Heart; but could not prevail. He then sail'd over into *Ireland*, and preaching to those People, and modestly declaring the legal Time of *Easter*, reduc'd many of them, and almost all that were exempt from the Dominion of those of *Hii* to the Catholick Unity, and taught them to keep the legal Time of *Easter*. Returning to his Island, after having celebrated the Canonical *Easter* in *Ireland*, and most earnestly inculcating the Observation of the Catholick Time of *Easter* in his Monastery, yet without being able to prevail; it hapned, that he departed this World before the Year came about, the Divine Goodness so disposing, that he being a great Lover of Peace and Unity, should be taken away to everlasting Life, before he should be oblig'd to fall more grievously at Variance, upon the Return of the Time of *Easter*, with those that would not follow him in the Truth. This same Person writ a Book of the Holy Places, most advantageous to many Readers; the Author whereof in dictating and informing was *Arnulfus*, a *French* Bishop, who had gone to *Jerusalem* for the sake of the Holy Places; and having seen all the Land of *Promise*, travell'd to *Damascus*, *Constantinople*, *Alexandria*, and many Islands,

and returning home by Sea, was by a violent Storm forc'd upon the Western Coast of *Britain*. After many other Accidents, coming to the afore said Servant of CHRIST, *Adamnan*, when he appear'd to be Learned in the Scriptures, and acquainted with the Holy Places, he most readily entertain'd him, and attentively gave ear to him, insomuch that he presently committed to Writing all that he had affirm'd he had seen remarkable in the said Holy Places. Thus he compos'd a Work beneficial to many, and particularly to those, who being far remov'd from those Places where the Patriarchs and Apostles liv'd, know no more of them, than what they learn by reading. *Adamnan* presented this Book to King *Aldfrid*, and through his Bounty it came to be read by lesser Persons. The Writer thereof was also well rewarded by him, and sent back into his Country. I believe it will be acceptable to our Readers to collect some Particulars from the same, and insert them into this our History:

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## C H A P. XVII.

*The Account given by the afore said Book of the Place of our Lord's Nativity, Passion and Resurrection.*

WE writ concerning the Place of the Nativity of our Lord, to this effect. *Bethlehem*, the City of *David*, is seated on a narrow Ridge, encompass'd on all sides with Vales, being

being a Thousand Paces in length from East to West, the Wall low without Towers, built along the Edges of the Plain Top. In the East Angle thereof is as it were a natural half Cave, the outward Part whereof is said to have been the Place where our Lord was born; the inner is call'd our Lord's Manger. This Cave within is all cover'd with rich Marble, over the Place where our Lord is said particularly to have been born, and over it is the great Church of *St. Mary*. He likewise writ of the Place of his Passion and Resurrection in this manner. Entering the City of *Jerusalem* on the North-side, the first Place to be resorted to, according to the Disposition of the Streets is the Church of *Constantin*, call'd the Martyrdom. It was built by the Emperor *Constantin*, in a royal and magnificent manner, on Account of the Cross of our Lord, having been found there by his Mother *Helen*. From hence to the Westward appears the Church of *Golgotha*, in which is also to be seen the Rock, which once bore a great Silver Cross with our Saviour's Body on it, fix'd on the same, and now bears a very large Cross, a great Wheel hanging over it beset with Lamps. Underneath the Place of our Lord's Cross, a Vault is hew'd out in the Rock, in which the Sacrifice is wont to be offer'd on an Altar for honourable Persons deceas'd, their Bodies being, during that Time in the Street. To the Westward again of this is the *Anastasis*, that is, the round Church of our Saviour's Resurrection, encompass'd with three Walls, and supported by twelve Columns. Between each of the Walls is a broad Space, containing three Altars in three Parts of the middle Wall; to the North,



the South, and the West, it has eight Doors, or Entrances through the three opposite Walls; four whereof front to the North East, and four to the South East. In the midst of it is the round Tomb of our Lord cut out of the Rock, the Top whereof a Man standing within, can touch; the Entrance being on the East, against which is laid that great Stone, which to this Day bears the Marks of the Iron Tools; for on the outside it is all cover'd with Marble to the very Top of the Roof, which is adorn'd with Gold, and bears a large gold Cross. In the North Part of the Monument the Tomb of our Lord is hew'd out of the same Rock, seven Foot in length, and three handfuls above the Floor; the Entrance being on the South side, where twelve Lamps burn Day and Night, four within the Sepulchre, and eight above on the right Hand Ledge. The Stone that was laid at the Entrance into the Monument, is now cleft; the lesser Part whereof stands as a square Altar before the Door of the said Monument; the greater Part make another square Altar in the East Part of the same Church, cover'd with Linnen Cloths. The Colour of the said Monument and Sepulchre seems to be White and Red.

CHAP. XVIII.

*Of the Place of our Lord's Ascension, and  
the Tombs of the Patriarchs.*

CONCERNING the Place of our Lord's Ascension, the aforesaid Author writes thus. Mount *Olivet* is equal in Height to Mount *Sion*, but exceeds it in Breadth and Length; bearing few Trees besides Vines and Olive Trees, fruitful in Wheat and Barley; for the Nature of that Soil is not for bearing Things of large or heavy Growth, but Grass and Flowers. On the very Top of it, where our Lord ascended into Heaven, is a large round Church, having about it three vaulted cover'd Porches. For the inner House could not be vaulted and cover'd, because of the Passage of our Lord's Body; but has an Altar on the East side cover'd with a narrow Roof. In the midst of it are to be seen the last Prints of our Lord's Feet, the Sky appearing open above; and tho' the Earth is daily carry'd away by Believers, yet still it remains as before, and retains the same Impression of the Feet. About this Place lies an Iron Wheel, as high as a Man's Neck, having an Entrance towards the West, with a great Lamp hanging above it on a Pulley, and burning Night and Day. In the West Part of the same Church are eight Windows, and as many Lamps hanging opposite to them by Cords, which may be seen through  
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the Glass in *Jerusalem*; the Light whereof is said to strike the Hearts of the Beholders with a sort of Joy and Compunction. Every Year, on the Day of the *Ascension*, when Mass is ended, a fierce Blast of Wind is wont to come down, and to cast down to the Ground all that are in the Church. Concerning the Situation of *Hebron*, and the Tombs of the Fathers he writes thus. *Hebron* once the City and Metropolis of *David's* Kingdom, now only showing what it was by its Ruins, has one Furlong to the East of it a double Cave in the Valley, where the Tombs of the Patriarchs are enclos'd with a square Wall, their Heads lying to the North. Each of them is cover'd with a single Stone, white, hollow'd like a Dome for three Patriarchs. *Adam's* lies not far from them at the farthest North Part of the Wall in a Tomb of meaner Workmanship. There are also three poorer and smaller Monuments of Women. The Hill *Mambre* very full of Grass and Flowers having a flat Plain on the Top, is a Thousand Paces from the Monuments. In the North Part of it, *Abraham's* Oak, being a Stump about twice as high as a Man, is enclos'd in a Church. Thus much collected from the Works of the aforesaid Writer, keeping to the Sense of his Words, but more briefly deliver'd, we have thought fit to insert in our History. Whosoever desires to see more of that Book, may see it either in the same, or in that which we lately briefly epitomiz'd from it.



C H A P. XIX.

*How the South-Saxons receiv'd Eadberct and Eolla ; and the West-Saxons, Daniel and Aldhelm, for their Bishops, and of the Writings of the same Aldhelm.*

**I**N the Year of the Incarnation of our Lord, Ann. 705 705, *Aldfrid*, King of the *Northumbrians*, dy'd before the End of the 20<sup>th</sup> Year of his Reign. His Son *Osred*, a Boy of about eight Years of Age, succeeding him in the Throne, reign'd eleven Years. In the beginning of his Reign, *Haeddi*, Bishop of the *West-Saxons*, departed to the Heavenly Life ; for he was a good and just Man, and exercis'd the Episcopal Life and Function rather by his innate Love of Virtue, than by what he had learnt by Reading. The most Reverend Prelate *Pecthelm*, of whom we shall speak in the proper Place, and who was a long Time either Deacon or Monk with his Successor *Aldhelm*, is wont to relate, that many miraculous Cures have been wrought in the Place where he dy'd, through the Merit of his Sanctity ; and that the Men of that Province did use to carry the Dust from thence for the Sick, which they put into Water, the Sprinkling or Drinking whereof had restor'd Health to many sick Men and Beasts ; so that the holy Earth being frequently carry'd away, there was a considerable Hole left. Upon his  
Death

Death the Bishoprick of that Province was divided into two Dioces. One of them was given to *Daniel*, which he governs to this Day; the other to *Aldhelm*, wherein he most worthily presided four Years; both of them being well instructed as well in Ecclesiastical Affairs, as in the Knowledge of the Scripture. *Aldhelm* when he was only a Priest and Abbat of the Monastery, call'd *Malmesbury*, by Order of a Synod, writ a notable Book in his Nation, against the Error of the *Britons*, in not celebrating *Easter* at the proper Time, or doing several other Things not consonant to the Purity and the Peace of the Church; and by the reading of this Book he reduc'd many of them who were subject to the *West-Saxons* to the Catholick Celebration of our Lord's Resurrection. He likewise writ a notable Book of Virginitie, the which, he in Imitation of *Sedulius* compos'd double, that is, in Hexameter Verse and Prose. He writ some other Books, as being a Man most learned in all Respects; for he had a clean Style, and was, as I have said, wonderful for Ecclesiastical and Liberal Erudition. He dying, *Forthere* was made Bishop in his stead, and is living at this Time, being likewise a Man very learned in Holy Writ. Whilst they were Bishops it was decreed in a Synod, that the Province of the *South-Saxons*, which till then belong'd to the Diocese of the City of *Winchester*, where *Daniel* then presided, should also have an Episcopal See, and a Bishop of its own. *Eadberht* at that Time Abbat of the Monastery, Bishop *Wilfrid*, of blessed Memory, call'd *Selfey*, was consecrated their first Bishop. He dying *Eglla* succeeded in the Bishoprick.

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He also dying some Years since, that Bishoprick has been discontinu'd till this Day.

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## C H A P. XX.

*How Coinred, King of the Mercians, and Offa, of the East-Saxons, ended their Days at Rome in the Habit of the Monks; and of the Life or Death of Bishop Wilfrid.*

**I**N the fourth Year of the Reign of *Osred*, *Coinred* who had for some Time most nobly govern'd the Kingdom of the *Mercians*, much more nobly quitted the Throne of his Kingdom; for he went to *Rome*, and being there shorn, when *Constantin* was Pope, and made a Monk at the Relicks of the Apostles, he continu'd to his last Hour in Prayers, Fasting and Almsdeeds. He was succeeded in the Throne by *Ceolred*, the Son of *Ethelred*, who had been King before *Coinred*. With him went the Son of *Sigber*, King of the *East-Saxons*, abovemention'd, whose Name was *Offa*, a Youth most lovely for his Age and Beauty, and most earnestly wish'd for by all his Nation for their King. He being led by the like Devotion, quitted his Wife, Lands, Kindred and Country for CHRIST, and for the Gospel, that *he might receive an hundred Fold in this Life, and in the World to come Life everlasting*. He also, when they came to the Holy Places of  
*Rome,*



*Rome*, being shorn, and spending his Life in the Habit of a Monk, attain'd the long wish'd for Sight of the Blessed Apostles in Heaven. The same Year that they departed *Britain*, the renowned Prelate *Wilfrid*, dy'd in the Province that is call'd *Inundalum*, after he had been Bishop forty five Years. His Body being laid in a Coffin, was carry'd to his Monastery, call'd *Inrhypum*, and there bury'd in the Church of the Blessed Apostle, *Peter*, with the Honour due to so great a Prelate. Of whose Life, we will turn back, and mention some Particulars. Being a Boy of a good Disposition, and behaving himself worthily at that Age, he carry'd himself so modestly and discreetly in all respects, that he was worthily belov'd, respected and embrac'd by his Elders as one of themselves. At fourteen Years of Age he preferr'd the Monastical before the Secular Life; which when he had signify'd to his Father, for his Mother was dead, he readily consented to his Heavenly Desires, and advis'd him to persist in his Holy Resolution. Accordingly he came to the Isle of *Lindisfarn*, and there giving himself up to the Service of the Monks, he took care diligently to learn and to perform those things that belong'd to Monastical Purity and Piety; and being of a sharp Wit, he in a very short Time learnt the Psalms and some Books, before he was shorn, but very remarkable for the greater Virtues of Humility and Obedience; for which he was deservedly belov'd and respected by his Equals and Elders. Having serv'd God some Years in that Monastery, and being a clear sighted Youth, he observ'd that the Way to Virtue taught by the *Scots* was not per-

perfect, and resolv'd to go to *Rome*, to see what Ecclesiastical or Monastical Rites were in use there. Having acquainted the Brethren therewith, they commended his Design, and advis'd him to put it into Execution. He repairing to Queen *Eanfred*, as being known to her, and having been put into that Monastery by her Advice and Assistance, acquainted her that he was desirous to visit the Churches of the Apostles. She being pleas'd with the Youth's Resolution, sent him into *Kent* to King *Earcnbert*, who was her Unkle's Son, requesting that he would send him to *Rome* in honourable manner. At that Time *Honorius*, one of the Disciples of the Holy Pope *Gregory*, and one sublimely instructed in Ecclesiastical Institutes, was Archbishop there. Whilst he made some stay there, and as a Youth of a sprightly Spirit, diligently applying himself to learn those Things he undertook; another Youth, call'd *Biscop*, and by another Name, *Benedict*, of the *English* Nobility, abovemention'd, arriv'd there, being likewise desirous to go to *Rome*. The King gave him *Wilfrid* to him for a Companion, with Orders to conduct him to *Rome*. When they came to *Lyons*, *Wilfrid* was detain'd there by *Dalsin*, the Bishop of that City; but *Benedict* hastened on to *Rome*. That Prelate was delighted with the Youth's prudent Discourse, the Gracefulness of his beautiful Aspect, the Alacrity of his Behaviour, and the Sedateness and Weight of his Thoughts; for which Reason, he plentifully supply'd him and his Companions with all Necessaries, as long as they staid with him; and farther offer'd, if he would, to commit to him the Government of a considerable

siderable Part of *France*, to give him a Maiden Daughter of his own Brother to Wife, and to receive him as his adopted Son. He returning Thanks for the Favour, he was pleas'd to show him, that was a Stranger, answer'd, *That he had resolv'd upon another Course of Life, and for that Reason had left his Country, and set out for Rome.* Hereupon the Bishop sent him to *Rome*, furnishing him with a Guide, and Plenty of all Things requisite for his Journey, earnestly requesting that he would come that Way, when he return'd into his own Country. *Wilfrid* arriving at *Rome*, and constantly applying himself to Prayer, and the Study of Ecclesiastical Affairs, as he had before propos'd to himself, he gain'd the Friendship of the most Holy and Learned *Boniface*, the Archdeacon, who was also Counsellor to the Apostolical Pope; by whose Instruction he regularly learnt the four Books of Gospels, the true Calculation of *Easter*, and many other Things appertaining to Ecclesiastical Discipline, which he could not attain in his own Country. When he had spent some Months there in successful Studies, he return'd into *France* to *Dalphin*; and having staid with him three Years, was shorn by him, and so much belov'd that he had Thoughts of making him his Heir; but this was prevented by the Bishop's untimely Death, and *Wilfrid* reserv'd to be Bishop of his own, that is, the *English* Nation. For Queen *Baldbild* sent Soldiers with Orders to put the Bishop to Death; whom *Wilfrid*, his Clerk attended to the Place where he was to be beheaded, being very desirous, tho' he oppos'd it, to die with him; but the Executioners under-



understanding that he was a Stranger, and of the *English Nation*, spar'd, and would not put him to Death with his Bishop. He returning into *England*, was admitted to the Friendship of King *Aldfrid*, who had always learnt to follow and embrace the Catholick Rules of the Church; and therefore, finding him to be Catholick, he presently gave him Land of ten Families, at the Place call'd *Stanford*; and not long after the Monastery of thirty Families, at the Place call'd *Inbrypum*; the which Place he had lately given to those that follow'd the *Scots*, to build a Monastery. But, for as much as they afterwards, being left to their Choice, would rather quit the Place, than to receive the Catholick *Easter*, and other Canonical Rites, according to the Custom of the *Roman* and Apostolick Church, he gave the same to him, whom he found to follow better Discipline, and Customs. At the same Time, by the said King's Command, he was ordain'd Priest in the same Monastery, by *Agilberht*, Bishop of the *West-Saxons*, abovemention'd, the King being desirous that a Man of so much Piety and Learning, should continually remain his inseparable Priest and Teacher; and not long after, having discover'd and banish'd the *Scotish* Sect, as was said above; he, with the Advice and Consent of his Father *Oswe*, sent him into *France*, to be consecrated Bishop, at about thirty Years of Age, the same *Agilberht* being then Bishop of *Paris*, and eleven other Bishops meeting at the Consecration of the new Bishop, that Function was most honourably perform'd. Whilst he was yet in the Parts beyond the Sea, *Ceadda*, an holy Man, was consecrated

Bishop of York, by the Command of King Oswy, as has been said above; and having most commendably rul'd that Church three Years, he retir'd to govern his Monastery of *Lestingae*, *Wilfrid* being made Bishop of all the Province of the *Northumbrians*. Afterwards, in the Reign of *Ecgfrid*, he was expell'd his Bishoprick, and others consecrated Bishops in his stead, of whom mention has been made above. Designing for *Rome*, to answer for himself before the Apostolical Pope, being aboard the Ship, the Wind blowing hard at West, he was drove into *Friseland*, and honourably receiv'd by the barbarous People and their King *Aldgisl*, to whom he preach'd CHRIST, and instructing many Thousands of them in the Word of Truth, wash'd them from their Filth in the Laver of Salvation. Thus he there began the Work of the Gospel, which was afterwards finish'd by *Wilbrod*, the most Reverend Bishop of CHRIST. Having spent the Winter there with the new People of God, he set out again on his Way to *Rome*, where his Cause being try'd before Pope *Agatho* and several Bishops, he was by their universal Consent acquitted of what had been laid to his Charge, and declar'd worthy of his Bishoprick. At the same Time, the said Pope *Agatho*, assembling a Synod at *Rome*, of 125 Bishops, against those that taught there was only one Will and Operation in our Lord and Saviour, order'd *Wilfrid* also to be summon'd, and when seated among the Bishops, to declare his own, and the Faith of the Province, or Island from whence he came, he and his being found Orthodox in their Faith, it was thought fit to record the same among the

Acts of that Synod, which was done in this manner. *Wilfrid*, the Beloved of God, Bishop of the City of *York*, appealing to the Seat of the Apostles in his Cause, and being by that Authority acquitted of certain and uncertain Things, and seated in Judgment with 125 other Bishops in the Synod, made Confession of the true and Catholick Faith, and subscrib'd the same in the Name of all the North Part of *Britain* and *Ireland*, which are inhabited by the Nations of the *English* and *Britons*, as also of the *Scots* and *Picts*. After this, returning into *Britain*, he converted the Province of the *South-Saxons* from their Idolatrous Worship. He also sent Ministers to the Isle of *Wight*; and in the second Year of *Aldfrid*, who reign'd after *Ecgfrid* was restor'd to his See and Bishoprick by that King's Invitation. However, five Years after, being again accus'd by that same King, and several Bishops, he was again expell'd his Diocese. Coming to *Rome* with the aforesaid Accusers, and being allow'd to make his Defence before many Bishops, and the Apostolical Pope *John*, it was declar'd by the unanimous Judgment of them all, that his Accusers had in part laid false Slanders to his Charge; and the aforesaid Pope undertook to write to the Kings of the *English*, *Ethilred* and *Aldfrid*, to cause him to be restor'd to his Bishoprick, for that he had been falsely accus'd. The clearing of him was forwarded by the reading of the Synod of Pope *Agatho*, of Blessed Memory, which had been formerly held when *Wilfrid* was in *Rome*, he sitting in Council among the Bishops as has been said before. For that Synod, being, upon Account of the Trial, by



Order of the Apostolical Pope, read before the Nobility, and a great Number of the People, for some Days they came to the Place, where it was written, *Wilfrid, the beloved of God, Bishop of the City of York, appealing to the Apostolical See in his Cause, and being by that Power clear'd of certain and uncertain Things, &c.* as above. This being read, the Hearers were amaz'd, and the Reader stopping, they began to ask of one another, who that Bishop *Wilfrid* was? Then *Boniface*, the Apostolical Pope's Counsellor, and many others, who had seen him there in the Days of Pope *Agatho*, said, he was the same Bishop that lately came to *Rome* to be try'd by the See Apostolick, being accus'd by his People, and who, said they, having long since been here upon such like Accusation, the Cause and Controversy between both Parties being heard and discuss'd, was prov'd by Pope *Agatho*, of blessed Memory, to have been wrongfully thrust out of his Bishoprick, and so much honour'd by him, that he commanded him to sit in the Council of Bishops he had assembled, as a Man of untainted Faith, and an upright Mind. This being heard, the Pope and all the rest said, that a Man of such great Authority, who had exercis'd the Episcopal Function near forty Years, ought not to be condemn'd, but being clear'd of all the Crimes laid to his Charge, to return home with Honour. He coming into *France* in his Way back to *Britain*, on a sudden fell sick, and the Distemper increasing, was so ill, that he could not ride, but was carry'd in his Bed. Being thus come to the City of *Meaux*, in *France*, he lay four Days and Nights as if he

he had been dead, only a little Breath showing that he had Life in him; and having continu'd so those four Days without Meat or Drink, Speaking or Hearing, at length, the fifth Day in the Morning, as it were awaking out of a dead Sleep, he sat up in the Bed, and opening his Eyes, saw Numbers of Brethren singing and weeping about him, and fetching a Sigh, ask'd, where *Acca* the Priest was? He being call'd, immediately came in, and seeing him thus recover'd and able to speak, kneeling down, return'd Thanks to God, with all the Brethren there present. When they had sat a while, and began with Fear some Discourse of the Heavenly Judgments, the Bishop order'd the rest to go out for an Hour, and spoke to the Priest *Acca* in this manner. *A dreadful Vision has now appear'd to me, which I will have you to hear and conceal, till I know how God will please to dispose of me. There stood by me a certain Person, remarkable for his white Garments, telling me he was Michael, the Archangel, and said, I am sent to retrieve you from Death; for the Lord has granted you Life, through the Prayers and Tears of your Disciples, and the Intercession of his Blessed Mother and ever Virgin Mary; wherefore I tell you, that you shall now recover of this Sickness; but be ready, for I will return to visit you at the End of four Years. But when you come into your Country, you shall recover most of the Possessions that have been taken from you, and shall end your Days in perfect Peace.* The Bishop accordingly recover'd, all Persons rejoicing and giving Thanks to God, and setting forward on his Journey, arriv'd in *Britain*. Having read the Letters he had brought from the Apostolical

Pope. *Berthwald*, the Archbishop, and *Ethelred*, who had been formerly King, but was then an Abbat, most readily favour'd him; for the said *Ethelred*, calling to him *Coenred*, (or *Kinred*), whom he had made King in his own stead, he requested of him to be Friends with *Wilfrid*, and prevail'd; but *Aldfrid*, King of the *Northumbrians*, refus'd to admit him, however, he liv'd not long after. His Son *Osred* then coming to the Crown, and a Synod being assembled, near the River *Nidd*, after some contesting on both sides, at length by the Consent of all he was admitted to preside over his Church; and thus he liv'd in Peace four Years, that is, till the Day of his Death. He dy'd on the fourth of the *Ides* of *October*, in his Monastery, which he had in the Province of *Undalum*, under the Government of the Abbat *Cudbald*, and the Ministry of the Brethren, he was brought to his first Monastery, call'd *Inbrypum*, and bury'd in the Church of *St. Peter*, the Apostle, close by the South End of the Altar, as has been mention'd above, with this Epitaph over him.

#### Epitaphium.

*Wilfridus hic magnus requiescit corpore Præsul;  
Hanc Domino qui Aulam, ductus pietatis amore,  
Fecit, & eximio sacravit nomine Petri,  
Cui claves cæli CHRISTUS dedit arbiter orbis;  
Atque auro, ac Tyrio devotus vestiit ostro.  
Quin etiam sublime Crucis radiante metallo,  
Hic posuit trophæum, nec non & quatuor auro  
Scribi Evangelii præcepit in ordine libros.*



*Ac thecam e rutilo his condignam condidit auro,  
 Paschalis qui etiam solemnia tempora cursus,  
 Catholici ad justum correxit dogma Canonis,  
 Quem statuere Patres, dubioque errore remoto,  
 Certa suæ genti ostendit moderamina ritus.  
 Inque locis istis Monachorum examina crebra  
 Colligit, ac monitis caviz quæ regula Patrum  
 Sedulus instituit, multisque domique, forisque  
 Factatus nimium per tempora longa periclis,  
 Quindecies ternos postquam egit Episcopus annos,  
 Transiit, & gaudens cœlestia regna petivit.  
 Dona Jesu ut Grex Pastoris calle sequatur.*

The Epitaph in English.

Here the great Prelate *Wilfrid* lies entomb'd,  
 Who led by Piety this Temple rear'd  
 To God, and hallow'd with blest *Peter's* Name,  
 To whom our Lord the Keys of Heaven consign'd.  
 Moreover Gold and Purple Vestments gave,  
 And plac'd a Cross our Trophy shining bright  
 With richest Oar, four Books o'er wrought  
 with Gold,  
 Sacred Evangelists in order plac'd,  
 And (suited well to these) a Desk he rear'd,  
 Highly conspicuous, cas'd with ruddy Gold.  
 He likewise brought the Time of *Easter* right,  
 To the just Standard of the Canon Law.  
 Which our Forefathers fix'd and well observ'd,  
 But long by Error chang'd, he justly plac'd:  
 Into these Parts a numerous swarm of Monks  
 He brought, and strictly taught their Founder's  
 Rules.

At length of Years by many Dangers tost  
 At home by Discords, and in foreign Realms,

Having sat Bishop five and forty Years,  
 He dy'd, and joyful fought the Realms above;  
 That blest by CHRIST, and favour'd with his  
 Aid,  
 The Flock may follow in their Pastor's Path.

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## CHAP. XXI.

*How Albinus succeeded the religious Abbat  
 Adrian, and Acca, Bishop Wilfrid.*

THE next Year after the Death of the  
 aforesaid Father, (*Wilfrid*,) that is, the  
 first of King *Osred*, the most Reverend Father,  
 Abbat *Adrian*, Fellow-Labourer in the Word  
 of God with *Theodore* the Archbishop, of blest  
 Memory, dy'd, and was bury'd in the  
 Church of the blessed Mother of God in his  
 own Monastery; this being the forty first Year  
 after he was sent by Pope *Vitalian* with *Theo-*  
*dore*, and the 39<sup>th</sup> after his Arrival in *England*.  
 Of whose Learning, as well as that of *Theo-*  
*dore*, one Testimony among others, is, that  
*Albinus*, his Disciple, who succeeded him in  
 the Government of his Monastery, was so well  
 instructed in the Study of the Scriptures, that  
 he knew the *Greek* Tongue to no small Perfe-  
 ction, and the *Latin* as thoroughly as the *En-*  
*glish*, which was his native Language. *Acca*,  
 his Priest, succeeded *Wilfrid* in the Bishop-  
 rick of the Church of *Hagulfstad*; being him-  
 self a most active Man, and great in the Sight  
 of

of God and Men, who much adorn'd and added to the Structure of his Church, which is dedicated in Honour of the Apostle St. *Andrew*. For he did, and still makes it his Business to procure Relicks of the Blessed Apostles and Martyrs of CHRIST from all Parts, to place them on Altars, dividing the same by Arches in the Walls of the Church. Besides diligently gathering the Histories of their Sufferings, together with other Ecclesiastical Writings, he there erected a most numerous and noble Library. He likewise industriously provided holy Vessels, Lights, and such like Things, as appertain to the adorning of the House of God. He in like manner drew to him a celebrated Singer, call'd *Masan*, who had been taught to sing by the Successors of the Disciples of the Blessed *Gregory* in *Kent*, for him to instruct himself and his Clergy, and kept him twelve Years, to teach such Ecclesiastical Songs as were not known, and to restore those to their former State, which were corrupted either by want of Use, or through Neglect. For Bishop *Acca* himself was a most expert Singer, as well as most learned in Holy Writ, most pure in the Confession of the Catholick Faith, and most observant in the Rules of Ecclesiastical Institution; nor did he ever cease to be so till he receiv'd the Rewards of his pious Devotion, as having been bred up and instructed among the Clergy of the most Holy and Beloved of God, *Bosa*, Bishop of *York*. Afterwards coming to Bishop *Wilfrid* in hopes of improving himself, he spent the rest of his Life under his Obedience, till that Bishop's Death, and going with him to *Rome*, learnt there many profitable Things



Things of the Government of the Holy Church, which he could not have learnt in his own Country.

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## C H A P. XXII.

*How the Abbat Ceolfrid sent the King of the Picts, Architects to build a Church, and with them an Epistle concerning the Catholick Easter and Tonsure.*

**A**T that Time *Naiton*, King of the *Picts*, inhabiting the Northern Parts of *Britain*, being taught by the frequent Meditation of Ecclesiastical Writings, renounc'd the Error he and his Nation had till then been under, in relation to the Observation of *Easter*, and reduc'd himself and his People to celebrate the Catholick Time of our Lord's Resurrection. For performing this with the more Ease and greater Authority, he sought for Assistance from the *English* Nation, whom he knew to have long since form'd their Religion after the Example of the Holy Roman and Apostolical Church. Accordingly he sent Messengers to the venerable Man *Ceolfrid*, Abbat of the Monastery of the Blessed Apostles, *Peter* and *Paul*, which stands at the Mouth of the River *Wire*, and near the River *Tine*, at the Place call'd *Gyrthum*, which he gloriously govern'd after *Benedict*, above spoken of; desiring, that he would write to him a persuasive Letter, by the help

help whereof he might the better confute those that presum'd to keep *Easter* out of the due Time; as also concerning the Form and Manner of Tonsure for distinguishing the Clergy; owning that he was himself somewhat instructed in these Particulars. He also pray'd to have Architects sent him to build a Church in his Nation after the *Roman Manner*, promising to dedicate the same in Honour of *St. Peter*, the Prince of the Apostles, and that he and all his People would always follow the Custom of the Holy *Roman* and Apostolick Church, as far forth, as being so remote from the *Roman Language* and Nation, they could learn the same. The most Reverend Abbat *Ceolfrid* complying with his Desires and Request, sent the Architects he desir'd, and the following Letter.

*Abbat Ceolfrid's Letter to Naiton, King of the Picts.*

“ To the most excellent Lord, and most  
 “ glorious King *Naiton*, the Abbat *Ceolfrid*  
 “ greeting in the Lord. We most readily and  
 “ willingly endeavour, according to your Desire,  
 “ to explain to you the Catholick Observance  
 “ of Holy *Easter*, according to what we have  
 “ learnt of the See Apostolick, as you, devout  
 “ King, with a religious Intention have requested; for we know, that whensoever the  
 “ Church applies itself to learn, to teach and  
 “ to assert the Truth, which are the Affairs of  
 “ our Lord, the same is given to it from Heaven. For a certain worldly Writer most truly said, That *the World would be most happy,*  
 “ if either Kings play'd the Philosophers, or Philosophers

“ *sophers reign’d.* For if the State of this World  
 “ being rightly to be understood by the Philoso-  
 “ phy of this World, a worldly Man might tru-  
 “ ly love this World; how much more is it to  
 “ be wish’d, and most earnestly to be pray’d  
 “ for by the Citizens of the Heavenly Coun-  
 “ try; who are travelling through this World,  
 “ that the more powerful any Persons are in  
 “ this World, they may the more labour to be  
 “ acquainted with the Commands of him that  
 “ is the supreme Judge, and by their Example  
 “ and Authority to induce those that are com-  
 “ mitted to their Charge, as well as themselves,  
 “ to keep the same. There are three Rules  
 “ in the sacred Writings, on account of which  
 “ it is not lawful for any human Authority to  
 “ change the Time of keeping *Easter*, which  
 “ has been prescrib’d. to us; two whereof are  
 “ divinely establiſh’d in the Law of *Moses*;  
 “ the third is added in the Gospel by means of  
 “ the Passion and Resurrection of our Lord.  
 “ For the Law enjoin’d, that the *Passover* should  
 “ be kept in the first Month of the Year, and  
 “ the third Week of that Month, that is, from  
 “ the fifteenth Day to the one and twentieth.  
 “ It is added, by Apostolical Institution, in the  
 “ Gospel, that we are to wait for our Lord’s  
 “ Day in that third Week, and to keep the  
 “ Beginning of the Paschal Time on the same.  
 “ The which threefold Rule whosoever shall  
 “ rightly observe, he will never err in setting  
 “ down the Paschal Feast. But if you desire  
 “ to be more plainly and fully inform’d in all  
 “ these Particulars, it is written in *Exodus*,  
 “ where the People of *Israel* being about to  
 “ be deliver’d out of *Egypt*, are commanded to  
 “ keep



“ keep the first *Passover*, that the Lord said to  
 “ *Moses and Aaron. This Month shall be unto* Exod 12.  
 “ *you the beginning of Months; it shall be the first* 2.  
 “ *Month of the Year to you. Speak ye unto all the*  
 “ *Congregation of Israel, saying, In the tenth Day*  
 “ *of this Month, they shall take to them every Man*  
 “ *a Lamb, according to the House of their Fathers,*  
 “ *a Lamb for an House. And a little lower,*  
 “ *And ye shall keep it until the fourteenth Day of* v. 6.  
 “ *the same Month; and the whole Assembly of the*  
 “ *Congregation of Israel shall kill it in the Even-*  
 “ *ing. By which Words it most plainly appears,*  
 “ *that thus in the Paschal Observation mention*  
 “ *is made of the fourteenth Day, yet so as*  
 “ *that the Passover is not commanded to be*  
 “ *kept on the same fourteenth Day; but the*  
 “ *Lamb is commanded to be kill'd on the*  
 “ *Evening of the fourteenth Day; that is, on*  
 “ *the fifteenth Day of the Moon, which is the*  
 “ *beginning of the third Week, when the Moon*  
 “ *appears in the Sky. And because it was on*  
 “ *the Night of the fifteenth Moon, when the*  
 “ *Egyptians being slain, Israel was redeem'd*  
 “ *from a long Captivity, therefore it is said,*  
 “ *Seven Days shall ye eat unleaven'd Bread. By* Exod. 12.  
 “ *which Words all the third Week of the same* 15.  
 “ *Month is decreed to be kept solemn. But*  
 “ *lest we should think that those same seven*  
 “ *Days were to be reckoned from the fourteenth*  
 “ *to the twentieth, God immediately adds,*  
 “ *Even the first Day ye shall put away Leaven out of*  
 “ *your Houses; for whosoever eateth leavened*  
 “ *Bread, from the first Day until the seventh Day,*  
 “ *that Soul shall be cut off from Israel; and so*  
 “ *till he says, For in this self same Day I will* v. 17.  
 “ *bring your Army out of the Land of Egypt.*  
 “ Thus

“ Thus he calls that the first Day of unleaven’d  
 “ Bread in which he was to bring their Army  
 “ out of *Egypt*. But it is evident, that they  
 “ were not brought out of *Egypt* on the four-  
 “ teenth Day, in the Evening whereof the  
 “ the Lamb was kill’d, and which is properly  
 “ call’d the *Passover* or *Phase*, but on the fifth-  
 “ teenth Day, as is most plainly written in the  
 “ Book of *Numbers*. *Departing therefore from*  
 Num. 33. “ *Ramesse on the fifteenth Day of the first Month,*  
 3. “ *the next Day the Israelites kept the Passover*  
 “ *with an high hand.* Thus the seven Days  
 “ of unleaven’d Bread, on the first where-  
 “ of the People of God was brought out of  
 “ *Egypt*, are to be reckoned from the beginning  
 “ of the third Week, as has been said, that is,  
 “ from the fourteenth Day of the first Month,  
 “ till the one and twentieth of the same Month,  
 “ that Day included. But the fourteenth Day  
 “ abstracted from this Number, is noted down  
 “ by the Name of the *Passover*, as is plainly  
 “ made out by what follows in *Exodus*; where  
 Exod. 12. “ when it is said, *For in this same Day I will*  
 17. “ *bring your Army out of the Land of Egypt*; it  
 “ is presently added, *You shall keep it a Feast*  
 “ *by an Ordinance for ever. In the first Month,*  
 “ *on the fourteenth Day of the Month at Even ye*  
 “ *shall eat unleavened Bread, until the one and*  
 “ *twentieth Day of the Month at Even. Seven*  
 “ *Days shall there be no Leaven found in your*  
 “ *Houses.* Now, who is there that does not  
 “ perceive, that there are not only seven Days,  
 “ but rather eight from the fourteenth to the  
 “ one and twentieth, if the fourteenth be also  
 “ reckoned in the Number. But if (as we are  
 “ taught by the true observing of the Scripture  
 “ Truth,)

“ Truth,) we reckon from the Evening of the  
 “ fourteenth Day to the Evening of the one  
 “ and twentieth, we shall certainly find, that  
 “ the same Day gives its fourteenth Evening  
 “ for the beginning of the Paschal Feast; so  
 “ that the sacred Solemnity contains no more  
 “ than only seven Nights and as many Days.  
 “ By which our Definition is prov’d to be true,  
 “ wherein we said, that the Paschal Time is to  
 “ be celebrated in the first Month of the Year,  
 “ and the third Week of the same. For it is  
 “ really the third Week, because it begins on  
 “ the Evening of the fourteenth Day, and ends  
 “ on the Evening of the one and twentieth.  
 “ But since CHRIST our Paschal Lamb is slain,  
 “ and has made the Lord’s Day, which among  
 “ the Ancients was call’d the first after the  
 “ *Sabbath*, a solemn Day to us for the Joy of  
 “ his Resurrection, the Apostolical Tradition  
 “ has so inserted it into the Paschal Festivals  
 “ as to decree, that nothing in the least be  
 “ anticipatcd, or detracted of the Time of  
 “ the legal *Passover*; but rather ordains, that  
 “ the same first Month should be expected,  
 “ pursuant to the Precept of the Law, and ac-  
 “ cordingly the fourteenth Day of the same,  
 “ and the Evening thereof. And when this  
 “ Day should happen to fall on the *Sabbath*, every  
 “ one in his Family should take a Lamb, and  
 “ kill it in the Evening, that is, that all the  
 “ Churches throughout the World, which com-  
 “ pose one Catholick Church, should provide  
 “ Bread and Wine for the Mystery of the Flesh  
 “ and Blood of the unspotted Lamb, *that took*  
 “ *away the Sins of the World*, and after the So-  
 “ lemnity of the proper reading of the Lessons  
 “ and



“ and Prayers of the Paschal Ceremonies, they  
 “ should offer up these Things to the Lord in  
 “ Hopes of future Redemption. For that same  
 “ Night in which the People of *Israel* were de-  
 “ liver’d out of *Egypt* by the Blood of the Lamb,  
 “ is the very same in which all the People of  
 “ God were by CHRIST’S Resurrection deliver’d  
 “ from eternal Death. Then the Morning of  
 “ the Lord’s Day appearing, they should ce-  
 “ lebrate the first Day of the *Paschal* Festival;  
 “ for that is the Day on which our Lord with  
 “ much Joy of pious Revelation made known  
 “ the Glory of his Resurrection. The same  
 “ is the first Day of unleaven’d Bread, concern-  
 “ ing which it is very distinctly written in *Le-*  
 Lev. 27. 5. “ *viticus. In the fourteenth Day of the first*  
 “ *Month at Even, is the Lord’s Passover. And*  
 “ *on the fifteenth Day of the same Month, is the*  
 “ *Feast of unleaven’d Bread unto the Lord; seven*  
 “ *Days ye must eat unleavened Bread; The first*  
 “ *Day shall be most solemn and holy.* If therefore  
 “ it could be, that the Lord’s Day should al-  
 “ ways happen on the fifteenth Day of the first  
 “ Month, that is, on the fifteenth Moon, we  
 “ might always celebrate *Easter* at the very  
 “ same Time with the ancient People of God,  
 “ tho’ the Nature of the Mystery be different,  
 “ as we do it with one and the same Faith.  
 “ But in regard, that the Day of the Week  
 “ does not keep pace exactly with the Moon,  
 “ the Apostolical Tradition which being preach’d  
 “ at *Rome* by *St. Peter*, was confirm’d at *Alex-*  
 “ *andria* by *Mark* the Evangelist his Interpreter,  
 “ did appoint, that when the first Month was  
 “ come, and in it the Evening of the four-  
 “ teenth Day, the Lord’s Day should also be  
 “ ex-

“ expected from the fifteenth till the one and  
 “ twentieth Day of the same Month. For on  
 “ which soever of those Days it shall fall, *Ea-*  
 “ *ster* will be properly kept on the same; for  
 “ as much as the same belongs to the Number  
 “ of those seven Days, on which the unleaven’d  
 “ Bread is order’d to be kept. Thus it comes  
 “ to pass that our *Easter* never deviates either  
 “ Way from the third Week of the first Month,  
 “ but either observes the whole, or at least  
 “ some of the seven legal Days of unleaven’d  
 “ Bread. For tho’ it takes in but one of them,  
 “ that is, the seventh, which the Scripture so  
 “ highly commends, saying, *But the seventh*  
 “ *Day shall be more solemn and-holy; ye shall do no*  
 “ *servile Work therein*, none can lay it to our  
 “ Charge, that we do not rightly keep our  
 “ Lord’s Paschal Day, which we receiv’d from  
 “ the Gospel, in the very third Week of the  
 “ first Month, which the Law prescribes. The  
 “ Catholick Reason of this Observance being  
 “ thus explain’d, the unreasonable Error, on  
 “ the other hand, of those who, without any  
 “ Necessity, presume either to anticipate, or to  
 “ go beyond the Term prescrib’d in the Law,  
 “ is manifest. For they that think the Lord’s  
 “ Day of *Easter* is to be observ’d from the  
 “ fourteenth Day of the first Month till the  
 “ twentieth Moon, do anticipate the Time  
 “ prescrib’d in the Law, without any necessary  
 “ Reason; for when they begin to celebrate  
 “ the Vigil of the Holy Night from the Even-  
 “ ing of the thirteenth Day, it is plain, that  
 “ they place that Day in the beginning of their  
 “ *Easter*, whereof they find no mention in the  
 “ Decree of the Law; and when they refuse

“ to celebrate our Lord’s *Easter* on the one  
 “ and twentieth Day of the Month, it appears,  
 “ that they wholly exclude that Day from  
 “ their Solemnity, which the Law often re-  
 “ commends as memorable for the greater Fe-  
 “ stival; and thus, perverting the Order, they  
 “ place *Easter-Day* in the second Week, and  
 “ sometimes keep all in the same, and never  
 “ bring it to the seventh Day of the third  
 “ Week. And again, because they rather think  
 “ that *Easter* is to be kept on the sixteenth  
 “ Day of the said Month, and so to the two  
 “ and twentieth, they no less erroneously, tho’  
 “ the contrary way, deviate from the right  
 “ Way of Truth, and as it were avoiding to  
 “ be shipwreck’d on *Scylla*, run down to be  
 “ drowned in the Whirlpool of *Carybdis*. For  
 “ when they teach that *Easter* is to be begun  
 “ at the Rising of the sixteenth Moon of the  
 “ first Month, that is, from the Evening of the  
 “ fifteenth Day; it is manifest, that they al-  
 “ together exclude from their Solemnity the  
 “ fourteenth Day of the same Month, which  
 “ the Law in the first Place, and chiefly re-  
 “ commends; so as that they scarce touch up-  
 “ on the Evening of the fifteenth Day, on  
 “ which the People of God were deliver’d from  
 “ the *Egyptian* Servitude, and on which our  
 “ Lord by his Blood rescu’d the World from the  
 “ Darkness of Sin, and on which being also  
 “ bury’d, he gave us Hopes of a Blessed Re-  
 “ pose after Death. And the same Persons ta-  
 “ king upon themselves the Penalty of their  
 “ Error, when they place the Lord’s Day of  
 “ *Easter* on the twenty second Day of the Month,  
 “ do by an open Transgression exceed the legal  
 “ Term



“ Term of *Easter*, as beginning the *Easter* on  
 “ the Evening of that Day, in which the Law  
 “ appointed it to be finish’d and compleated;  
 “ and appoint that the first Day of *Easter*,  
 “ whereof no mention is any where found in  
 “ the Law, viz. the first of the fourth Week.  
 “ And they are sometimes mistaken, not only  
 “ in the Definition and Computation of the  
 “ Moon’s Age, but also in the finding of the  
 “ first Month. The which Controversy is  
 “ longer than that it can or ought to be con-  
 “ tain’d in this Letter. I will only say thus  
 “ much, that by the vernal Equinox, it may  
 “ be ever infallibly found, which is the  
 “ first Month of the Year, according to the  
 “ Lunar Calculation, and which the last. But  
 “ the Equinox, according to the Opinion of  
 “ all the Eastern Nations, and particularly of  
 “ the *Egyptians*, who exceed all other learned  
 “ Men in that Calculation, usually happens on  
 “ the twelfth Day of the *Kalends* of *April*, as  
 “ we also prove by Horological Inspection.  
 “ Whatsoever Moon therefore is full before the  
 “ Equinox, being on the fourteenth or fifteenth  
 “ Day, the same belongs to the last Month  
 “ of the foregoing Year, and consequently is not  
 “ proper for celebrating of *Easter*; but that  
 “ which is full after the Equinox. or on the  
 “ very Equinox, on that it is to be known be-  
 “ yond all doubt, as belonging to the first  
 “ Month, that the Ancients were wont to ce-  
 “ lebrate the *Passover*, and that we ought to  
 “ keep *Easter* when the *Sunday* comes. And  
 “ that this must be so there is this cogent Rea-  
 “ son, because it is written in *Genesis*, that  
 “ God made two Lights. A greater Light to rule

“ *the Day, and a lesser Light to rule the Night.*  
 “ Or as another Edition has it, *A greater Light*  
 “ *to begin the Day, and a lesser to begin the Night.*  
 “ The Sun therefore proceeding from the  
 “ midst of the East, fix’d the Vernal Equinox  
 “ by his Rising, and afterwards the Moon,  
 “ the Sun setting in the Evening, follow’d  
 “ full from the midst of the East; thus every  
 “ Year the same first Month of the Moon must  
 “ be observ’d in the like Order, so that the  
 “ full Moon must be either on the very Day  
 “ of the Equinox, as was done from the Be-  
 “ ginning, or after that is pass’d. But if the  
 “ full of the Moon shall happen to be but one  
 “ Day before the Time of the Equinox, the  
 “ aforesaid Reason proves, that such Moon is  
 “ not to be assign’d to the first Month of the  
 “ new Year, but rather to the last of the Pre-  
 “ cedent, and that it is therefore not proper  
 “ for the Pascal Festival. Now if it will please  
 “ you likewise to hear the mystical Reason in  
 “ this Affair, we are commanded to keep *Ea-*  
 “ *ster* in the first Month of the Year, which is  
 “ also call’d the Month of the new Fruit, be-  
 “ cause we are to celebrate the Mysteries of  
 “ our Lord’s Resurrection, and our Deliverance,  
 “ with the Spirit of our Mind renew’d to the  
 “ Love of Heavenly Things. We are com-  
 “ manded to keep it in the third Week of the  
 “ same Month, because CHRIST who had  
 “ been promis’d before the Law, and under  
 “ the Law, came with Grace into himself, in  
 “ the third Age of the World, to be slain as  
 “ our *Passover*; and rising from the Dead the  
 “ third Day after the Offering of his Passion,  
 “ he would have this call’d the Lord’s Day,  
 “ and

“ and the Festival of his Resurrection to be  
 “ Yearly celebrated on the same. For we also  
 “ only in this manner truly celebrate his Solemnity,  
 “ if we take care with him to keep the  
 “ *Passover*, that is, the Passage out of this  
 “ World to the Father, by Faith, Hope and  
 “ Charity. We are commanded to observe  
 “ the full Moon of the Paschal Month after  
 “ the Vernal Equinox, to the end, that the  
 “ Sun may first make the Day longer than the  
 “ Night, and then the Moon may afford the  
 “ World her full Orb of Light; for as much  
 “ as first *the Sun of Righteousness, in whose*  
 “ *Wings is Salvation*, that is, our Lord JESUS,  
 “ by the Triumph of his Resurrection dispell’d  
 “ all the Darkness of Death, and so ascending  
 “ into Heaven, fill’d his Church, which is of-  
 “ ten signify’d by the Name of the Moon,  
 “ with the Light of inward Grace, by sending  
 “ down the Spirit upon her. The which Or-  
 “ der of our Salvation the Prophet taking in-  
 “ to Consideration, said, *The Sun was exalted*  
 “ *and the Moon stood in her Order*. He there-  
 “ fore, who shall contend that the full Paschal  
 “ Moon can happen before the Equinox, de-  
 “ viates from the Doctrine of the Holy Scri-  
 “ ptures in the Celebration of the greatest  
 “ Mysteries, and agrees with those who con-  
 “ fide that they may be sav’d without the pre-  
 “ venting Grace of CHRIST; and who pre-  
 “ sume to teach, that they might have attain’d  
 “ to perfect Righteousness, tho’ the true Light  
 “ had never vanquish’d the Darkness of the  
 “ World by dying and rising again. Thus af-  
 “ ter the Rising of the Equinox, after the  
 “ full Moon of the first Month following the



“ other in due Course ; that is, after the End  
 “ of the fourteenth Day of the same Month,  
 “ all which we have learnt from the Law, are  
 “ to be observ’d ; we still, by the Instruction  
 “ of the Gospel, wait in the third Week for  
 “ the Lord’s Day ; and thus at length we cele-  
 “ brate our due *Easter* Solemnity, to show  
 “ that we do not with the Ancients honour  
 “ the shaking off of the *Egyptian* Yoke ; but  
 “ that, with devout Faith and Affection,  
 “ we worship the Redemption of the whole  
 “ World, the which having been prefigur’d in  
 “ the Deliverance of God’s ancient People,  
 “ was compleated in CHRIST’s Resurrection,  
 “ to make it appear, that we rejoice in a most  
 “ assured Hope of the Day of our own Resur-  
 “ rection, which we believe will happen on the  
 “ same Lord’s Day. Now this Calculation of  
 “ *Easter*, which we show you, is to be follow’d,  
 “ is contain’d in a Circle or Revolution of  
 “ nineteen Years, which began long since, that  
 “ is, in the very Times of the Apostles, espe-  
 “ cially at *Rome*, and in *Egypt*, as has been  
 “ said above. But by the industry of *Eusebius*,  
 “ who took his Surname from the Blessed Mar-  
 “ tyr *Pamphilus*, it was reduc’d into a plainer  
 “ Method ; inasmuch that, what till then us’d  
 “ to be sent about to all the several Churches  
 “ by the Patriarch of *Alexandria*, might from  
 “ that Time forward be most easily known by  
 “ all Men, the Course of the fourteenth Day  
 “ of the Moon being regularly order’d. The  
 “ which Paschal Calculation, *Theophilus*, Pa-  
 “ triarch of *Alexandria*, compos’d for the Em-  
 “ peror *Theodosius*, for an hundred Years to  
 “ come, *Cyril* also his Successor, comprised a  
 “ Se-

‘ Series of ninety five Years in five nineteen  
 ‘ Years Revolutions. After whom *Dionysius*  
 ‘ *Exiguus* added as many more in the same  
 ‘ manner, the which reach’d down to our  
 ‘ Time. The Expiration whereof drawing  
 ‘ near, there is not so great a Number of Cal-  
 ‘ culators, that even in our Churches through-  
 ‘ out *Britain*, there are many, who, having  
 ‘ learnt those ancient Rules of the *Egyptians*,  
 ‘ can with great Ease carry on those Revolu-  
 ‘ tions of the Paschal Times for any distant  
 ‘ Number of Years, even to five Hundred and  
 ‘ thirty two Years, if they will. After the  
 ‘ Expiration whereof, all that belongs to the  
 ‘ Sequel of the Sun and Moon, of Month and  
 ‘ Week, return in the same Order as before.  
 ‘ We therefore forbear to send you those Revo-  
 ‘ lutions of the Times to come, because you  
 ‘ only desiring to be instructed in the Reason  
 ‘ of the Paschal Time, did declare you had  
 ‘ enough of those Catholick Tables of *Easter*.  
 ‘ But having said so much briefly and succinctly,  
 ‘ as you requir’d concerning *Easter*, I also exhort  
 ‘ you to take care to promote the Tonsure, as Ec-  
 ‘ clesiastical and agreeable to the Christian Faith,  
 ‘ for concerning that you likewise desir’d me to  
 ‘ write to you. And we know indeed, that neither  
 ‘ the Apostles were all shorn after one and the same  
 ‘ manner, nor does the Catholick Church, tho’ it  
 ‘ agrees in the same Faith, Hope and Charity  
 ‘ in God, agree in one and the same Form of  
 ‘ Tonsure throughout the World. In fine, to  
 ‘ look back to the Remoter, that is, the Times  
 ‘ of the Patriarchs, *Job*, the Example of Pati-  
 ‘ ence, when, upon the Approach of the Time  
 ‘ of Tribulation, he shorn his Head, made it  
 ‘ appear, that he had us’d in Time of Prospe-

' rity to let his Hair grow. And *Joseph* the  
 ' great Practiser and Teacher of Chastity, Hu-  
 ' mility, Piety, and other Vertues, is read to  
 ' have been shorn, when deliver'd from Servi-  
 ' tude ; by which it appears, that during the  
 ' Time of the said Servitude, he was in the  
 ' Prison without cutting his Hair. Observe  
 ' how each of these Men of God differ'd in the  
 ' manner of their Appearance abroad, tho' their  
 ' inward Conscience agreed in the like Gift of  
 ' Virtues. But if we may be allow'd to speak  
 ' our Thoughts, the Difference of Tonsure is  
 ' not hurtful to those whose Faith is pure to-  
 ' wards God, and their Charity sincere towards  
 ' their Neighbour, especially since we do not  
 ' read that there ever was any Controversy among  
 ' the Catholick Fathers about the Difference  
 ' of Tonsure, as there has been about the Dif-  
 ' ference in keeping of *Easter*, or in Matters  
 ' of Faith. However, among all the Tonsures  
 ' that are to be found in the Church, or among  
 ' all the Race of Men, I think none of right  
 ' ought to be more follow'd or embrac'd by  
 ' us, than that which he had on his Head,  
 ' to whom, upon his Confession, our Lord said,  
 ' *Thou art Peter and upon this Rock, I will build*  
 ' *my Church, and the Gates of Hell shall not pre-*  
 ' *vail against it, and to thee I will give the Keys*  
 ' *of the Kingdom of Heaven.* Nor do I think any  
 ' ought to be more abhorr'd and detested with  
 ' good Reason of all the Faithful, than that  
 ' which he us'd, to whom *Peter*, when he  
 ' would have bought the Grace of the Holy  
 ' Ghost, said, *Thy Money be with thee to Perdi-*  
 ' *tion ; because you thought the Gift of God to be*  
 ' *purchas'd for Money.* There is no Part or Lot  
 ' for.



' for you in this Speech. Nor are we shorn in  
 ' the manner of a Crown, only because *Peter*  
 ' was so shorn; but because *Peter* was so shorn  
 ' in Memory of the Passion of our Lord; there-  
 ' fore we also, who desire to be sav'd by the  
 ' same Passion, do with him bear the Sign  
 ' of the same Passion on the Top of our Head,  
 ' that is, the highest Part of our Body. For  
 ' as all the Church, because it was made a  
 ' Church by the Death of him that gave it Life,  
 ' is wont to bear the Sign of his Holy Cross  
 ' on the Forehead, to the end, that it may by  
 ' the constant Protection of his Ensign be de-  
 ' fended from the Assaults of the evil Spirits,  
 ' and by the frequent Admonition of the same  
 ' be instructed, that it is in like manner, to  
 ' crucify its Flesh with its Vices and Concu-  
 ' piscences; so also it behoves those, who  
 ' have either taken the Vows of Monks, or  
 ' have any Degree among the Clergy to curb  
 ' themselves the more strictly by Continence.  
 ' Every one of them is likewise to bear on his  
 ' Head by means of the Tonsure, the Form of  
 ' the Crown, which he in his Passion bore of  
 ' Thorns, that he might bear the Thorns and  
 ' Briars of our Sins; that is, that he might re-  
 ' move and take them from us; that they may  
 ' also at first Sight show, that they willingly,  
 ' and with a ready Mind endure Scoffs and  
 ' Reproaches for his sake; to the end to make  
 ' it appear, that they always expect *the Crown*  
 ' *of eternal Life, which God has promis'd to those*  
 ' *that love him*, and that for the gaining there-  
 ' of they despise both the Adversities and the  
 ' Prosperities of this World. But as for the  
 ' Tonsure which *Simon Magus* is said to have  
 ' us'd

' us'd, pray, what Christian will not immedi-  
 ' ately detest and cast it off with his Magick?  
 ' The which looking upon the Top of the  
 ' Forehead, does seem indeed to resemble a  
 ' Crown; but when you come to look upon  
 ' the Neck, you will find the Crown you thought  
 ' you had seen cut off short; that you may  
 ' be satisfy'd such a Distinction properly be-  
 ' longs not to *Christians* but to *Simoniacs*, such  
 ' as were indeed in this Life thought worthy  
 ' of a perpetual Crown of Glory by Men that  
 ' were deceiv'd; but in that Life which is to  
 ' follow this, are not only depriv'd of all Hopes  
 ' of a Crown, but are moreover condemned to  
 ' eternal Punishment. But do not think that  
 ' I have said thus much, as judging those who  
 ' use this Tonsure, are to be damn'd, in case  
 ' they favour the Catholick Unity in Faith and  
 ' Actions; no, I confidently declare, that ma-  
 ' ny of them have been holy and worthy of  
 ' God. Of which Number is *Adamannus*, the  
 ' Abbat, and renowned Priest of *Columb*, who,  
 ' when sent Embassador by his Nation to King  
 ' *Aldfrid*, coming to see our Monastery, and  
 ' discovering wonderful Wisdom, Humility  
 ' and Religion in his Words and Behaviour, a-  
 ' mong other Things I said to him in Discourse,  
 ' I beseech you, holy Brother, who think you  
 ' are advancing to the Crown of Life, which  
 ' knows no Period, why do you contrary to  
 ' the Habit of your Faith, wear on your Head  
 ' a Crown that is terminated, or bounded?  
 ' And if you aim at the Society of *St. Peter*,  
 ' why do you imitate the Tonsure of him,  
 ' whom he excommunicated; and why do you  
 ' not rather even now shew you, to your ut-  
 ' most

' most Affect the Habit of him with whom you  
 ' desire to live happy for ever. *He answer'd,*  
 ' Be assur'd, my dear Brother, that tho' I have  
 ' *Simon's* Tonsure, according to the Custom of  
 ' my Country, yet I utterly detest and abhor  
 ' the *Simoniackal* Wickedness ; and I desire, as  
 ' far as my Littleness is capable of doing it,  
 ' to follow the Footsteps of the most Blessed  
 ' Prince of the Apostles. *I reply'd,* I verily be-  
 ' lieve it is as you say ; but let it appear by  
 ' showing in your Faces such Things as you  
 ' know to be his, that you in your Hearts em-  
 ' brace whatsoever is of *Peter* the Apostle.  
 ' For I believe your Wisdom does easily judge,  
 ' that it is much more proper to estrange your  
 ' Countenance already dedicated to God from  
 ' the Resemblance of his Aspect, whom from  
 ' your Heart you abhor, and of whose hideous  
 ' Face you would shun the Sight ; and, on the  
 ' other hand, that it becomes you to imitate  
 ' the outward Resemblance of him, whom you  
 ' seek to have your Advocate with God, as you  
 ' desire to follow his Actions, or Instructions.  
 ' This I then said to *Adamannus*, who indeed  
 ' show'd how much he had improv'd upon see-  
 ' ing the Statutes of our Churches, when re-  
 ' turning into *Scotland*, he afterwards by his  
 ' preaching brought great Numbers of that  
 ' Nation over to the Catholick Observance of  
 ' the Paschal Time ; tho' he was not yet able  
 ' to reduce to a better Way the Monks that  
 ' liv'd in the Island of *Hii*, over whom he pre-  
 ' sided as their Ruler. He would also have  
 ' been mindful to amend the Tonsure, if his  
 ' Authority had extended so far. I also admo-  
 ' nish your Wisdom, O King, that you endea-  
 ' your



your in all Points, with your Nation, over  
 which the King of Kings, and Lord of Lords  
 has plac'd you to observe those Things which  
 appertain to the Unity of the Catholick and  
 Apostolick Church; for by that means it will  
 come to pass, that after the Power of your  
 Temporal Kingdom, the most Blessed Prince  
 of the Apostles will readily lay open to you  
 and yours the Entrance into the Heavenly  
 Kingdom, with the rest of the Elect. The  
 Grace of the eternal King preserve thee in  
 Safety, long reigning, for the Peace of us  
 all, my most beloved Son in CHRIST.

This Letter having been read in the Presence  
 of King *Naiton*, and many more of the best  
 learned, and carefully interpreted into his own  
 Language by those who could understand it,  
 he is said to have much rejoic'd at the Exhor-  
 tation; insomuch, that rising from among his  
 great Men that sat about him, he knelt on  
 the Ground, giving Thanks to God, for that  
 he had been found worthy to receive such a  
 Present from the Land of the *English*, and, said  
 he, *I knew indeed before, that this was the true*  
*Celebration of Easter, but now, I so fully know*  
*the Reason for observing of this Time, that I seem*  
*convinc'd that I knew little of it before. Therefore*  
*I publickly declare, and do protest to you, that*  
*are here present, that I will for ever continually*  
*observe this Time of Easter, with all my Nation;*  
*and I do decree, that this Tonsure, which we*  
*have heard is most reasonable, shall be receiv'd by*  
*all the Clergy in my Kingdom.* Accordingly he  
 immediately perform'd by his Regal Authority,  
 what he had said. For the nineteen Years  
 Circles

Circles or Revolutions were presently, by publick Command, sent throughout all the Provinces of the *Picts* to be transcrib'd, learnt and observ'd, the erroneous Revolutions of eighty four Years being every where suppress'd. All the Ministers of the Altar and Monks had the Crown shorn, and the corrected Nation rejoic'd, as being newly put under the Direction of *Peter* the most blessed Prince of the Apostles, and to be secur'd under his Protection.

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## C H A P. XXIII.

*How the Monks of Hii, and the Monasteries that were subject to them, began to celebrate the Canonical Easter, at the Preaching of Ecgbercht.*

**N**OT long after those Monks also of the *Scotish* Nation, who liv'd in the Isle of *Hii*, with the other Monasteries that were subject to them, were by the Assistance of our Lord reduc'd to the Canonical Observati-  
on of *Easter*, and Tonsure. For in the Year after the Incarnation of our Lord 716, when *Osred* being slain, *Coenred* took upon him the Government of the Kingdom of the *Northumbrians*, the Beloved of God, and worthy to be nam'd with all Honour, the Father and Priest *Ecgerht*, whom we have often mention'd before, coming to them, he was honourably receiv'd, and with much Joy. Who being a  
most

most agreeable Teacher, and a most devout Practiser of those Things which he taught, ought to be perform'd, and being most willingly heard by all, by his pious and frequent Exhortations, chang'd that inveterate Tradition of their Ancestors, of whom may be said those Words of the Apostle, *That they had the Zeal of God, but not according to Knowledge.* He taught them to perform the principal Solemnity after the Catholick and Apostolical Manner, as has been said, under the Figure of a perpetual Circle; the which appears to have been done through a wonderful Dispensation of the Divine Goodness; to the end, that by reason the same Nation had taken care willingly and without Envy, to communicate to the *Englisch* People the Knowledge they have of the true Deity, it should afterwards by means of the *Englisch* Nation be reduc'd where it was defective to the perfect Rule of Life. Even as, on the contrary, the *Britons*, who would not acquaint the *Englisch* with the Knowledge they had of the Christian Faith, now the *Englisch* People do believe, and are thoroughly instructed in the Rule of the Catholick Faith, do still continue inveterate and halting in their Ways, expose their Heads without a Crown, and keep the Solemnity of CHRIST without the Society of the Church. The Monks of *Hii*, by the Instruction of *Ecgbert*, receiv'd the Catholick Rites of Life, under the Abbat *Dunchad*, about eighty Years after they had sent *Aidan* to preach to the *Englisch* Nation. The Man of God *Ecgbert* remain'd thirteen Years in the aforesaid Island, which he had consecrated to CHRIST, as it were with a  
new



new shining Light of Ecclesiastical Society and Peace. In the Year of our Lord's Incarnation, 729. in which the *Easter* of our Lord was celebrated on the eighth Day of the *Kalends* of *May*, he having perform'd the Solemnity of the Mass, in Memory of the same Resurrection of our Lord, departed that same Day to our Lord, and perfected the Joy of the greatest Festival, which he had begun with the Brethren, whom he had converted to the Unity of Grace, with our Lord, the Apostles and the other Citizens of Heaven; or rather never ceases to celebrate the same. But it was a wonderful Dispensation of the Divine Providence, that the venerable Man did not only pass out of this World to the Father, in *Easter*, but also when *Easter* was celebrated on that Day, on which it had never been wont to be kept in those Parts. The Brethren rejoic'd in the certain and Catholick Knowledge of the Time of *Easter*, they rejoic'd in the Protection of their Father, departing to our Lord, by whom they had been corrected. He congratulated his being so long continu'd in the Flesh, till he saw his Followers admit of, and celebrate that as *Easter Day*, with him, which they had ever before avoided. Thus the most Reverend Father being assur'd of their standing corrected, rejoic'd that he might see the Day of our Lord, saw it and was glad.

## C H A P. XXIV.

*Of the present State of the English Nation, or of all Britain, with an Historical Recapitulation of the whole Work, and something concerning the Person of the Author.*

*Ann.* 725. **I**N the Year of our Lord's Incarnation, 725, being the seventh Year of *Osric*, King of the *Northumbrians*, who succeeded *Coenred*, *Vitred*, the Son of *Ecgberht*, King of *Kent*, dy'd, on the ninth of the *Kalends* of *May*, and left his three Sons, *Ethilberht*, *Eadbercht* and *Alric*, Heirs of that Kingdom, which he had govern'd 34 Years and an half. The next Year after, whom, dy'd *Tobias*, Bishop of the Church of *Rocheſter*, a moſt learned Man, as has been ſaid before; for he was Diſciple to the Maſters of Bleſſed Memory, *Theodore*, the Archbiſhop, and Abbat *Adrian*, by which means, as we have before obſerv'd, beſides his Erudition in Eccleſiaſtical and general Literature, he learn'd both the *Greek* and *Latin* Tongues to ſuch Perfection, that they were as well known and familiar to him as his Native Language. He was bury'd in the *Portico* of *St. Paul* the Apoſtle, which he had built within the Church of *St. Andrew* for his own Place of Burial. After him *Aldwlf* took upon him the Office of Biſhop, being conſecrated by Archbiſhop *Bercht-*

*Berchtwald.* In the Year of our Lord's Incarnation 728, two Comets appear'd about the *Ann.* 728  
 Sun, to the great Terror of the Beholders. One of them went before the Rising Sun in the Morning, the other follow'd him sitting at Night, as it were presaging much Destruction to the East and West; or one was the Fore-runner of the Day, and the other of the Night, to signify that Mortals were threatned with Calamities at both Times. They carry'd their flaming Bush towards the North, as it were ready to set Fire. They appear'd in *January*, and continu'd for near two Weeks. At which Time a dreadful Plague of *Saracens* ravag'd *France* with miserable Slaughter; and they not long after in that Country receiv'd the Punishment due to their Wickedness. In which Year the Holy Man of our Lord, *Ecgberht*, departed to our Lord, as has been said above, on *Easter Day*; and then after *Easter*, that is, on the seventh Day of the *Ides* of *May*, *Osfic*, King of the *Northumbrians* departed this Life, after he had reign'd eleven Years, and appointed *Ceolwlf*, Brother to *Coenred*, who had reign'd before him, his Successor. The Beginning and Progress of whose Reign were so fill'd with adverse Disturbances, that it cannot yet be known what is to be writ concerning them, or what End they will have. In the Year of our Lord's Incarnation 731, Archbishop *Berchtwald* worn *A n.* 731  
 out with Age dy'd, on the fifth Day of the *Ides* of *January*, having held his See thirty seven Years, six Months and fourteen Days. In his stead the same Year, *Tatwine*, of the Province of the *Mercians*, was made Archbishop, having been a Priest in the Monastery, call'd



*Briudun*. He was consecrated in the City of *Canterbury* by the venerable Men, *Daniel*, Bishop of *Winchester*, *Ingwald* of *London*, *Alduin* of *Litchfield*, and *Aldulf* of *Rochester*, on Sunday the tenth of *June*, being a Man renowned for Religion and Wisdom, and notably learned in sacred Writ. Thus at present, the Bishops *Tarwine* and *Aldulf* preside in the Churches of *Kent*; *Ingwald* in the Province of the *East-Saxons*. In the Province of the *East-Angles*, *Eald-lercht* and *Hadulac* are Bishops. In the Province of the *West-Saxons*, *Daniel* and *Forthere* are Bishops, in the Province of the *Mercians*, *Aldwine*. Among those People who live beyond the River *Severn* to the Westward, *Walstod* is Bishop; in the Province of the *Huiccians*, *Wilfrid*; in the Province of the *Lindisfarns*, *Cynibercht* presides; the Bishoprick of the Isle of *Wight* belongs to *Daniel*, Bishop of *Winchester*. The Province of the *South-Saxons*, having now continu'd some Years without a Bishop, receives the Episcopal Ministry from the Prelate of the *West-Saxons*. All these Provinces, and the others Southward to the Bank of the River *Humber*, with their Kings, are subject to King *Ethilwald*. But in the Province of the *Northumbrians*, where King *Ceolwulf* reigns, four Bishops now preside; *Wilfrid* in the Church of *Tork*, *Ethilwald* in that of *Lindisfarn*, *Acca* in that of *Hagulstad*, *Peethelm* in that which is call'd *Candida Casa*, or the *White House*, the which, the Number of the Faithful being increas'd, has been lately added to the Number of Episcopal Sees, and has him for its first Prelate. The Nation of the *Picts* also at this Time is at Peace with the *English* Nation, and rejoices

in being Partaker of the Catholick Peace and Verity with the universal Church. The *Scots* that inhabit *Britain* being satisfy'd with their own Territories, contrive no Mischief against the Nation of the *English*. The *Britons*, tho' they for the most part, through an innate Hatred, are averse to the *English* Nation; and wrongfully, and out of wicked Custom, oppose the appointed *Easter* of the whole Catholick Church; yet both the divine and human Power withstanding them, they can in neither part prevail as they desire; for tho' in part they are their own Masters, yet in some part they are also brought under Subjection to the *English*. This peaccable and calm disposition of Times prevailing, many of the *Northumbrians*, as well of the Nobility as private Persons, laying aside their Weapons, rather incline to addict themselves and their Children to Monastical Vows, receiving the Tonsure, than to study Martial Discipline. What will be the End hercof, the next Age will show. This is for the present the State of all *Britain*; in the Year since the coming of the *English* into *Britain* about 285, but of our Lord's Incarnation 731; in whose Reign may the Earth ever rejoice, and *Britain* congratulating in its Faith, *may* ps. 97. 4. *many Islands rejoice*, and may they confers to the Memory of his Holiness.



*A Summary of all the foregoing History of the English, by the same venerable English Saxon Bede, with a short Continuation by another Hand, as there noted; and then Bede's Account of himself.*

I Have thought fit briefly to summ up those those Things which have been digested more at large, according to the Distinction of Times, for the better preserving them in Memory.

In the 60<sup>th</sup> Year before the Incarnation of our Lord, *Caius Julius Caesar*, the first of the *Romans*, invaded *Britain*, and was victorious, yet could not gain the Kingdom.

In the Year from the Incarnation of our Lord, 46, *Claudius*, the second of the *Romans*, entring *Britain*, had a great Part of the Island surrender'd to him, and added the Islands *Orkades* to the *Roman Empire*.

In the Year from the Incarnation of our Lord 167, *Eleutherius* being made Bishop at *Rome*, govern'd the Church most gloriously fifteen Years. *Lucius*, King of *Britain* writing to him, requested to be made a Christian, and obtain'd it.



In the Year from the Incarnation of our Lord 189, *Severus* being made Emperor, reign'd seventeen Years; who enclos'd *Britain* with a Trench from Sea to Sea.

In the Year 381, *Maximus* being made Emperor in *Britain*, sail'd over into *Gaul*, and slew *Gratian*.

Anno 409, *Rome* was crush'd by the *Goths*, from which Time the *Romans* began to reign in *Britain*.

Anno 430, *Palladius* was sent the first Bishop to the *Scots* that believ'd in CHRIST, by Pope *Celestin*.

Anno 449, *Martian* being made Emperor with *Valentinian*, held it seven Years. In whose Time the *English*, being call'd by the *Britons*, came into *Britain*.

Anno 528, There hapned an Eclipse of the Sun, on the 14<sup>th</sup> of the *Kalends* of *March*, from the first to the third Hour.

Anno 540, An Eclipse of the Sun hapned on the 12<sup>th</sup> of the *Kalends* of *July*, and the Stars appear'd during almost half an Hour after the third Hour of the Day.

Anno 547, *Ida* began his Reign, from whom the Royal Family of the *Northumbrians* derives its Original; and he reign'd twelve Years.

Anno 565, The Priest *Columb* came out of *Scotland* into *Britain* to instruct the *Picts*, and built a Monastery in the Isle of *Hii*.

Anno 596, Pope *Gregory* sent *Augustin* with Monks into *Britain*, to preach the Word of God to the *English* Nation.

Anno 597, The aforesaid Teachers arriv'd in *Britain*; that being about the 150<sup>th</sup> Year from the coming of the *English* into *Britain*.

*Anno 601*, Pope Gregory sent the Pall into Britain to *Augustin*, who was already made Bishop, as also several Ministers of the Word, among whom was *Paulinus*.

*Anno 603*, A Battle was fought at *Degsa-stane*.

*Anno 604*, The *East-Saxons* receiv'd the Faith of CHRIST under King *Saebercht*, and the Bishop *Mellitus*.

*Anno 605*, Gregory dy'd.

*Anno 616*, *Edilbert* King of *Kent*, deceas'd.

*Anno 620*, The venerable *Paulinus* was by Archbishop *Justus* ordain'd Bishop of the Nation of the *Northumbrians*.

*Anno 626*, *Eanfled* Daughter to King *Edwin* was baptiz'd, with twelve others, on *Whit-sun-Saturday*.

*Anno 627*, King *Edwin* was baptiz'd with his Nation at *Easter*.

*Anno 633*, King *Edwin* being kill'd, *Paulinus* return'd to *Kent*.

*Anno 640*, *Eadbald*, King of *Kent*, dy'd.

*Anno 643*, King *Oswald* was slain.

*Anno 644*, *Paulinus* first Bishop of *York*, but now of the City of *Rochester*, departed to our Lord.

*Anno 651*, King *Oswine* was kill'd, and Bishop *Aidan* dy'd.

*Anno 653*, The *Midland Angles* under their Prince *Penda* receiv'd the Mysteries of the Faith.

*Anno 655*, *Penda*, King of the *Mercians* was slain, and the *Mercians* became Christians.

*Anno 664*, There hapned an Eclipse of the Sun; *Earcnberht*, King of *Kent*, dy'd; and *Colman* return'd to the *Scots*, and a Pestilence came;

came ; and *Ceadda* and *Wilfrid* were ordain'd Bishops of the *Northumbrians*.

*Anno 668, Theodore* was ordain'd Bishop.

*Anno 670, Oswi*, King of the *Northumbrians*, dy'd.

*Anno 673, Ecgberht*, King of *Kent*, dy'd, and a Synod was held at *Herudford*, in the Presence of King *Ecgfrid*, Archbishop *Theodore* presiding, which was very beneficial, and consisted of ten Chapters.

*Anno 675, Wlfere* King of the *Mercians*, dying, when he had reign'd seventeen Years, left the Crown to his Brother *Ethelred*.

*Anno 676, Ethelred* ravag'd *Kent*.

*Anno 678, A Comet* appear'd ; Bishop *Wilfrid* was drove from his See by King *Ecgfrid*, and *Bosa*, *Eata* and *Eadbert* were consecrated Bishops in his stead.

*Anno 679, Elswine* was kill'd.

*Anno 680, A Synod* was held in the Field, call'd *Hethfeld*, concerning the Christian Faith, Archbishop *Theodore* presiding, where *Jehan* the Roman Abbat was also present. In which Year also the Abbess *Hilda* dy'd at *Streaneschalch*.

*Anno 685, Egfrid*, King of the *Northumbrians* was slain.

The same Year, *Lothere*, King of *Kent*, dy'd

*Anno 688, Ceadwal* King of the *West-Saxons* went to *Rome* from *Britain*.

*Anno 690, Archbishop Theodore* dy'd.

*Anno 697, Queen Ostrid* was murder'd by her own People, that is, the Nobility of the *Mercians*.

*Anno 698, Berctred* the Royal Commander of the *Northumbrians*, was slain by the *Picts*.



*Anno 704, Ethilred becoming a Monk, after he had reign'd thirty Years over the Nation of the Mercians, gave up the Kingdom to Coenred.*

*Anno 705, Aldfrid King of the Northumbrians dy'd.*

*Anno 709, Coenred King of the Mercians, having reign'd six Years, went to Rome.*

*Anno 711, General Berhtfrid fought with the Picts.*

*Anno 716, Ofred King of the Northumbrians, was kill'd; and Ceolred King of the Mercians, dy'd; and Ecgberht, the Man of God reduc'd the Monks of Hii to the Catholick Easter, and Ecclesiastical Tonsure.*

*Anno 725, Wichtred King of Kent, dy'd.*

*Anno 729, Comets appear'd; the Holy Ecgberht departed; and Ofric dy'd.*

*Anno 731, Archbishop Berhtwald dy'd.*

The same Year Tatwine was consecrated Archbishop.

In the Year from the Incarnation of our Lord 732, Ecgberht was made Bishop of York, in the room of Wilfrid; Cymbert Bishop of Lindisfarn dy'd.

*Anno 733, There hapned an Eclipse of the Sun, on the 18<sup>th</sup> Day of the Kalends of September, about the third Hour of the Day; so that almost all the Orb of the Sun seem'd to be cover'd with a very black and horrid Shield.*

In the Year from the Incarnation of our Lord 733, Archbishop Tatwine having receiv'd the Pall by Apostolical Authority, ordain'd Alwich and Sigfrid Bishops.

*Anno 734, The Moon on the second of the Kalends of February, about the Time of Cocks Crowing,*

Crowing, was, for about an whole Hour cover'd with a bloody Red, after which a Blackness following, she return'd to her own Light.

In the Year from the Incarnation of our Lord, 734, Bishop *Tatwine* dy'd.

*What follows appears not to have been the Work of Venerable Bede ; but of another Hand.*

In the Year from the Incarnation of our Lord 735, *Nothelm* was ordain'd Archbishop ; and Bishop *Egbert* having receiv'd the Pall from the Apostolical See, was the first confirm'd Archbishop after *Paulinus*, and ordain'd *Fruibert* and *Fruidwald* Bishops ; and the Priest *BEDE* dy'd.

*Anno 737*, Too much Drought render'd the Land unfruitful, and *Ceolwlf* being voluntarily shorn, left the Kingdom to *Eadbert*.

*Anno 739*, *Edilhart* King of the *West-Saxons*, dy'd, as did Archbishop *Nothelm*.

*Anno 740*, *Cuthbert* was consecrated in *Nothelm's* stead. *Edilwald* King of the *Mercians*, through impious Fraud waited Part of the *Northumbrians*, their King *Eadbert*, with his Army, being employ'd against the *Picts*. Bishop *Edilwald* dy'd also, and *Cenwlf* was consecrated in his stead. *Amwin* and *Eadbert* were slain.

*Anno 741*, First a great Drought hapned in the Country. *Charles*, King of the *Franks*, dy'd, and his Sons *Caroloman* and *Pipin* reign'd for him.

*Anno 745*, Bishop *Wilfrid*, and *Inguald*, Bishop of *London*, departed to our Lord.

*Anno*

*Anno 747, The Man of God, Herefrid, dy'd.*

*Anno 750, Cudred King of the West-Saxons, rose up against King Edilwald and Oenguse. Theneorus and Eanred dy'd. Eadbert added the Plain of Cylic and other Places to his Domions.*

*Anno 756, In the 5<sup>th</sup> Year of King Eadbert, on the Ides of January, there hapned an Eclipse of the Sun. Afterwards, the same Year and Month, on the 9<sup>th</sup> of the Kalends of February, the Moon suffer'd an Eclipse being most horridly black.*

*Anno 754, Boniface, call'd also Winfrid, Bishop of the Franks, receiv'd the Crown of Martyrdom with 53 others, and Redger was consecrated Archbishop in his stead by Pope Stephen.*

*Anno 757, Edilbald King of the Mercians, was miserably murder'd in the Night by his own Tutors. Beonred began his Reign. Cymwulf King of the West-Saxons, dy'd. And the same Year Offa having vanquish'd Beonred, in a bloody manner sought to gain the Kingdom of the Mercians.*

*Anno 758, Eadbert King of the Northumbrians, receiving St. Peter's Tonsure for the Love of God, and to gain the Heavenly Country by Violence, left the Kingdom to his Son Oswulf.*

*Anno 759, Oswulf was wickedly murder'd by his own Servants, and Edilwald being chosen the same Year by his People, enter'd upon the Kingdom; in whose second Year there hapned a great Tribulation of Mortality, and continu'd almost two Years, several grievous Distempers raging; but more especially the Disease of the Dyfentery.*



*Anno 761, Oeng King of the Picts, dy'd, who from the Beginning to the End of his Reign continu'd a bloody Tyrannical Butcher. Oswin was also slain.*

*Anno 765, King Aluchred was advanc'd to the Throne.*

*Anno 766, Archbishop Ecgbert of the Royal Race, and endu'd with Divine Knowledge, as also Erithubert, both of them truly faithful Prelates departed to our Lord.*

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*The following is Venerable Bede's Account of himself.*

**T**HUS much of the *Ecclesiastical History* of the *Britons*, and more especially of the *English Nation*, as far as I could learn either from the Writings of the Ancients, or the Tradition of our Ancestors, or of my own Knowledge, has, with the Help of God been digested by me, *Bede*, the Servant of God, and Priest of the Monastery of the Blessed Apostles, *Peter and Paul*, which is at *Wiremuth* and *Gyrwum*; who being born in the Territory of that same Monastery, at seven Years of Age, was given to be educated by the most Reverend Abbat *Benedict*, and afterwards by *Ceolfid*, and spending all the remaining Time of my Life in that Monastery, wholly apply'd myself to the Meditation of Scripture, and amidst  
the

the Observance of regular Discipline, and the daily Care of singing in the Church, always took delight in either Learning or Teaching, or Writing. In the nineteenth Year of my Age, I receiv'd the Degree of a Deacon, in the thirtieth that of Priesthood, both of them by the Ministry of the most Reverend Bishop *John*, and by Order of the Abbat *Ceolfrid*. From the which Time of my being made Priest till the fifty ninth Year of my Age, I have made it my Business, for the Use of me and mine, briefly to note down out of the Works of the venerable Fathers, or to add according to their Sense and Interpretation these following Pieces.

On the Beginning of *Genesis*, to the Birth of *Isaac*, and the Election of *Israel*, and the Reprobation of *Ismael*, three Books.

Of the Tabernacle and its Vessels, and of the Priestly Vestments, three Books.

On the first Part of *Samuel*, to the Death of *Saul*, four Books.

Of the Building of the Temple, two Books.

Of allegorical Exposition. (like the rest.)

*Item*, On Kings, a Book of thirty Questions.

On *Solomon's* Proverbs, three Books.

On the Canticles, six Books.

On *Isaiah*, *Daniel*, the twelve Prophets, and Part of *Jeremy*, Distinctions of Chapters, collected out of St. *Jerom's* Treatise.

On *Esdra*s and *Nehemiah*, three Books.

On the Song of *Abacuc*, one Book.

On the Book of the blessed Father *Tobias*,  
one Book of Allegorical Exposition concerning  
CHRIST and the Church.

*Item*, Chapters of Readings on *Moses's Pentateuch*, *Josue* and *Judges*.

On the Books of Kings and Chronicles.

On the Book of the Blessed Father *Job*.

On the Parables, Ecclesiastes, and Canticles.

On the Prophet *Isaiah*.

Also on *Esdras* and *Nehemiah*.

On the Gospel of *Mark*, four Books.

On the Gospel of *Luke*, six Books.

Of Homilies on the Gospel, two Books.

On the Apostle, I have carefully transcrib'd  
in order, all that I have found in St. *Augustin's*  
Works.

On the Acts of the Apostles, two Books.

On the seven Catholick Epistles, a Book on  
each.

On the Revelation of St. *John*, three Books.

*Item*, Chapters of Readings on all the New  
Testament, except the Gospel.

On the Book of Epistles to severals.

Of the six Ages of the World, only one.

Of the Mansions of the Children of *Israel*,  
one.

On the Words of *Isaiah*, and they shall be  
shut up in the Prison, and after many Days  
shall they be visited. Of the Reason of the Bis-  
sextil, or Leap Year, and of the Equinox, ac-  
cording to *Anatolius*, one.

*Item*, of the Histories of Saints. I translated  
the Book of the Life and Passion of St. *Felix*,  
Confessor, from *Paulinus's* Work in Metre, into  
Prose.

The



The Book of the Life and Passion of St. *Anastafius*, which was ill translated from the *Greek*, and worse amended by some unskilful Person, I have corrected as to the Sense.

I have written the Life of the Holy Father *Cuthbert*, who was both Monk and Prelate, first in Heroick Verse, and then in Prose.

The History of the Abbats of this Monastery, in which I rejoyce to serve the Divine Goodness, *viz.* *Benedict*, *Ceolfrid* and *Huetberht*. In two Books.

The Ecclesiastical History of our Island and Nation, in five Books.

The Martyrology of the Birth Days of the Holy Martyrs, in which I have carefully endeavour'd to set down all that I could find, and not only on what Day, but also by what sort of Combat, or under what Prince they overcame the World.

A Book of Hymns in several sorts of Metre, or Rhime.

A Book of Epigrams in Heroick or Elegiack Verse.

Of the Nature of Things, and of the Times, one Book of each.

*Item*, of the Times, one larger Book.

A Book of Orthography digested in Alphabetical Order.

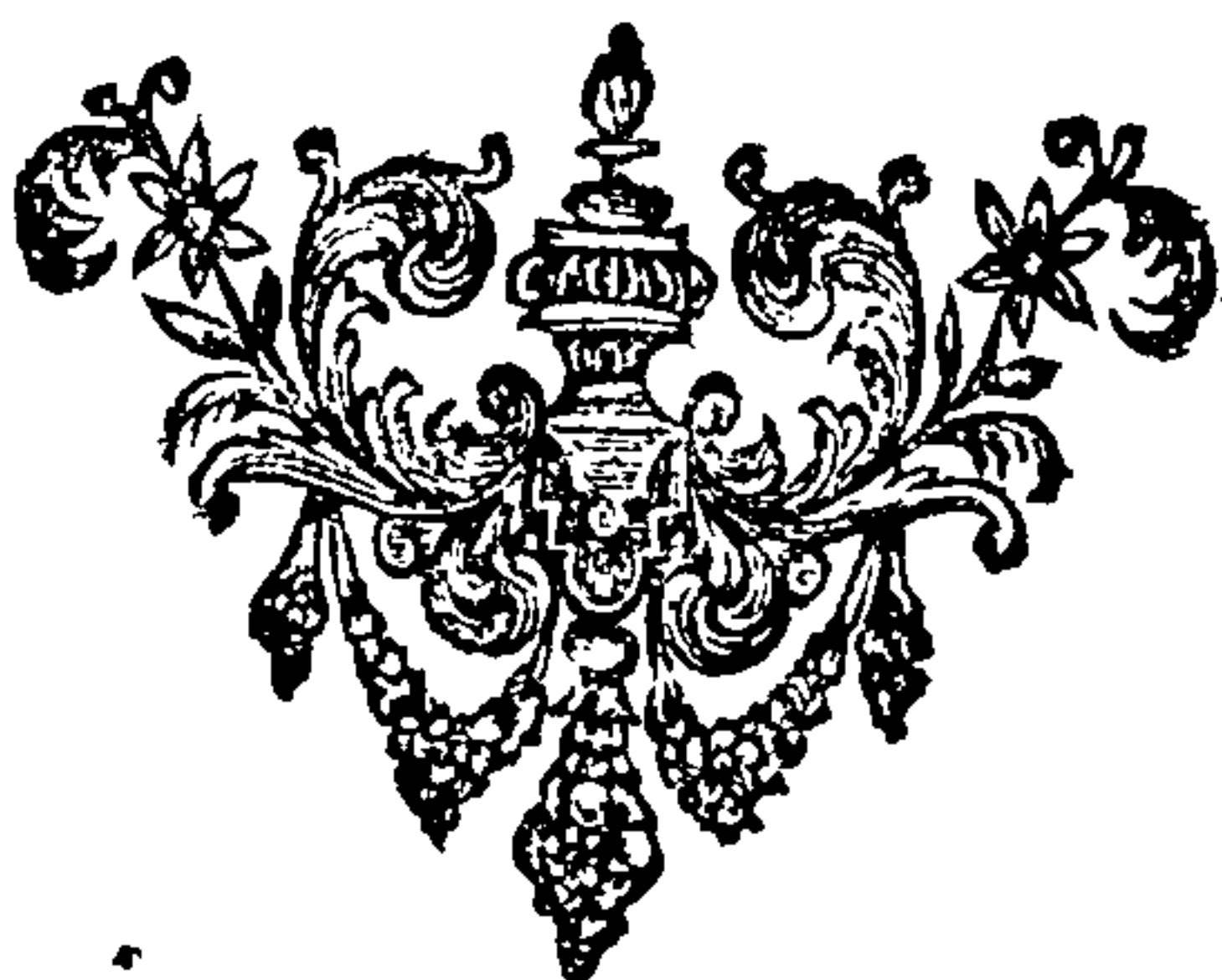
*Item*, A Book of the Art of Poetry, and to it I have added another.

A little Book of Tropes and Figures; that is, of the Figures and Manners of Speaking, of which the Holy Scripture is compos'd.

## Bedé's Prayer to CHRIST.

**I** beseech thee, good JESUS, that to whom thou hast graciously granted sweetly to partake of the Words of thy Wisdom and Knowledge, thou wilt also vouchsafe that he may some Time come to thee the Fountain of all Wisdom, and always appear before thy Face, who livest and reignest God for ever and ever. Amen.

*F I N I S.*





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